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# GURU NANAK DEV

## His Life & Teachings

S. Jafar Mahmud



**DHILLON GROUP OF PUBLICATIONS**

E-12, KALKAJI, NEW DELHI - 110 019



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# GURU NANAK DEV

## — *His Life and Teachings*

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## FOREWORD

*Jafar Mahmud, the author of this book, is a well-known writer, philosopher and scholar, known to me for several years. I also agree with Jafar Mahmud that Guru Nanak Dev was one of the most outstanding figures of the Middle Ages, when India was passing through social, political and spiritual crisis. He preached what he practised and wrote in people's language of North India. For him, there was only one God and one man. His gospel was the germ which ultimately developed into modern Sikhism.*

*I am reminded of a conversation, Guru Nanak Dev had with Mian Mittha (Lit. the sweet one), a great Muslim Sufi. Mittha asked, "What is Wisdom? How is one to fear God? How is the Torch of Truth to be lighted? What indeed is Truth?" Guru Nanak answered: "To love is to be wise; to surrender to it, in all humility, is to fear God, to believe in it is to light the torch, and to know that He alone is in everyone and everything is to know the only Truth one ought to know."*

**(Professor A. RAHMAN)**

*Former Adviser*

*Council of Scientific and Industrial Research (C.S.I.R.)*

*Founder Director*

*National Institute of Science Technology & Development Studies  
and Chairman*

*The International Council of Science Policy, OSLO, NORWAY.*

## THUS SAY, THE LEARNED

In the true tradition of India Nanak Dev believes in religion as realization, *anubhava*, Those who adopt this view subordinate ritualistic practices and credal definitions. Nanak Dev does not believe in the ultimacy of the distinctions between the Hindu and the Mussalman. He goes beyond these distinctions and fosters a religion of spirit which is universal in character.

— Dr. S. Radhakrishnan

Guru Nanak endeavoured to create a casteless and classless society—in which there was no exploitation and all were regarded as equal. By his own personal example he taught the people to live together as brothers. He himself dined with peoples of all castes and classes, high or low. In his *langar* all sat together and dined of the same food. Nanak insisted that every Sikh house should serve as a place of service and devotion (*Dharmshala*). Bhai Gurdas says : "Wherever the holy feet of Guru Nanak touched, *dharmshalas* sprang into existence."

— Dr. Hari Ram Gupta

Another point of resemblance between Islam and Guru Nanak's teaching is the concept of 'sahaj'—of desire for right living which is fostered within man with the help of tendencies inherent in his nature—as against asceticism and self-mortification practised because man's nature, with its multitudes of pestering desires, is held to be the greatest obstacle to his self-realisation. In Islam the spiritual life is based on nature, and "God does not demand of any (human) being more than he is able to bear". Asceticism and self-mortification are forbidden.

— Dr. M. Mujeeb

Guru Nanak wanted to see ethics translated into noble deeds and he tried for the synthesis of tradition and modernity, vision and industry, spirituality and socialism. The broad basis of his teachings could very easily adopt the *dhyana* and the *sangha shakti* of the Buddhists; the *Bhakti* and *Seva Dharma* of the *Vaishnavas*; and the monotheism and brotherhood of Islam. He had imbibed the revolutionary spirit of *Nath Panthis* as well.

—Dr. Sita Ram Bahri

## PREFACE

*This country has produced remarkable personalities in every walk of life since the earliest times. Our history is crowded with names of outstanding persons who have made notable contributions whether in art, literature, politics, science or other fields. Some are household words. There are many, whose names are familiar but about whose life and work little is known to the public. There are others about whom people know little but who have made remarkable achievements.*

*The history of a country, is, to a great extent, the history of its great men and women. They have moulded it and built it up. It is essential for the ordinary citizen to know something about these personalities in order to understand how our country has evolved.*

*Of the outstanding figures of the middle ages is Guru Nanak Dev. He came during a period of great social, political and spiritual crisis in the history of India.*

*Saints like Guru Nanak Dev make their presence in this weary world in order to show the right path to the suffering humanity by their personal sacrifice and example. The message of Guru Nanak Dev was a great blessing at a time when India was facing a great crisis.*

*When Guru Nanak Dev was born, his Muslim midwife, Daultan, who attended upon him, revealed to the neighbourhood, it is said, that the child laughed, at his birth, like an adult.*

*Guru Nanak Dev was born in A.D. 1469 in Punjab to the house of Mehta Kalu, a revenue official and Vedi (Bedi) Khatri by caste, at a place called Tatwandi (now Nankana Sahib) in the month of Vaisakh (mid-April to mid-May), though his birthday for some obscure reason is celebrated on the full moon day of Kartik (November). The later chronicles, however, all confirm the latter date.*

*The devout chroniclers suggest that the wise of the community heard notes of celestial music emanating from the high heavens on the advent of Guru Nanak Dev. The family astrologer Hardayal, on seeing the baby, greeted him with joined palms, declaring that he would sit under a royal canopy, and be worshipped by Hindus and Muslims alike, that*

*even the inanimate objects of nature would utter his name with reverence.*

*At a very young age, Guru Nanak Dev was put to school first with a Hindu teacher to teach him the alphabet of his language and some elementary books of knowledge, and later, with a Muslim teacher of Arabic and Persian. But, it appears, that Guru Nanak Dev refused to stay long at school. Instead, he would wander into the woods nearby where dwelt holy men of great learning and hoary age from whom he understood the basic truths of various religions. He devoted most of his spare time to meditation upon God, the Absolute (Nirankar). This naturally scared his father who wanted Guru Nanak Dev to grow into a successful man of affairs.*

*Though Guru Nanak Dev was born in what is now known as Punjab, he has not once mentioned the name in his numerous works. He preached and wrote in the people's language of North India, understood throughout the North and known as Sadhu Bhasha. He travelled widely not only in India but outside also to preach his message of love and unity of all mankind whether they were Hindus, Muslims or of any other religion. He did not believe in untouchability or castes. For him, there was only one God and one man. He notably differed from other saints of the period (except Ramdas in Maharashtra) in that he did not preach unworldliness and retirement from the world to attain God. On the contrary he preached active participation and work for attaining God. Though he is the Guru of the Sikhs, there are millions of others who love and believe in him, and worship him. There are 'Nanak Panthies' by hundreds and thousands.*

*Delhi,  
9 Dec. 1998*

**JAFAR MAHMUD**





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## GURU NANAK DEV AND HIS TIME

### *Religious conditions at the time of Guru Nanak Dev's Birth*

Indubhushan Banerjee in the first volume of his book "Evolution of the Khalsa" sums up the religious condition of the people prevailing at the time of the birth of Guru Nanak Dev as follows:

"At the time of Guru Nanak's advent, religion, there was none. The spirit of both Hinduism and Islam was hidden beneath a mass of formalities and extraneous observances. Tyranny reigned supreme—the tyranny of might, the tyranny of forms and the tyranny of names. The unity of the Godhead was lost in the worship of numerous 'avtars' and deities, 'pirs' and 'dargahs'; pilgrimages and empty ritualistic practices had taken the place of the real devotion of the heart; blind faith and superstition had driven truth away. The Hindus and the Mohammedans quarrelled, the Brahman and the Mullah wrangled, social and political inequalities reigned rampant and there was strife, eternal strife, everywhere."

Before the advent of Guru Nanak Dev, in fact, even before the beginning of the Muslim invasions, many earnest, pious and religious-minded persons among the Hindus had raised their voices against the prevalent practices that were undermining the religion and corrupting the society. Some of them became quite popular and the movements started by them did immense good. In view, however, of the fact that their object merely was to rid the Hindu Society of certain evils, they never thought of interfering with the fundamental structure of Hindu religion. They were all reformers and none of them ever thought of

giving the people a new religion. Dealing with this subject in the Foreword written to Puran Singh's "Book of the Ten Masters", this is what Earnest Rhys writes:

"Indeed the monastic tendency of Hindu philosophy and Hindu life had by Nanak's time well-nigh killed the spirit of religion in India. After many ages, the sense of religious vision had awakened in the medieval Bhaktas, under the leadership of the Hindu philosopher, Ramanuj. But he could not found his new religion of mysticism without torturing the Vedanta philosophy; this religious movement did little beyond producing a few Bhaktas who were something between monks and householders, rapt in their own metaphysical reverie. The only exception was Kabir, a weaver, a Muslim by birth, whom Ramanand won as his disciple more through the latter's enthusiasm than the former's choice. Kabir, by his inheritance of Muslim ideas, was well fitted to shock those followers of Hinduism whose ritual went by the name of religion. He cleared the air, and his name today is the only bright and living memory of the awakening led by Ramanuj and Ramanand. But neither Kabir nor Ramanand had that mastery over the laws of spiritual life that would have enabled them to create a new spirit in India. They were voices of reform, but lacking the original power at whose signal the graves would open and the dead arise from their sleep. Still we do see in their awakening the forerunner of the coming of the Master in the Punjab. The Master saw the darkness and he rose to scatter the ghosts of night under Heaven's own Inspiration, and on the authority of his own, direct realization of the Truth."

### *Birth of Guru Nanak Dev*

Guru Nanak Dev was born in the year 1469 A.D., at a distance of about 40 miles from Lahore at Talwandi (now called Nankana Sahib). His father, Mehta Kalu, who belonged to the Bedi Caste of the Khattris, was employed as a Patwari or an Accountant with the local Muslim Chief, Rai Bular. His mother, Mata Tripta was a woman of remarkable personality and greatly influenced the early years of her son. Guru Nanak Dev had an elder sister, Bibi Nanaki. She saw from his very infancy in him the light of God. She was the very first to be his disciple. Rai Bular was his second disciple; he had seen that brilliance of soul in Guru Nanak Dev which is seen only once in thousands of years.

There was so much attachment of Bibi Nanaki with her brother Guru Nanak Dev that she could not brook even the thought of his long separation from him when he prepared to go on his long journeys (*Udasis*) into the trackless lands around, usually on foot. She said "O, God, what will be our condition then? How shall we live without thee!" The brother replied, "Sister, this is Almighty's command. I must proceed whether it directs my feet. You are not the only one whom I love. Many more will benefit from the heavenly music if you care to forego your own affection. I would always be with you. Whenever and wherever; you will think of me, I will be there." And Guru Nanak Dev did oblige her frequently, interrupting his travels.

The earliest chroniclers, who wrote the biographies of Guru Nanak Dev, popularly known as *Janam Sakhis*, like all the biographers of the kind, have dwelt at length on the miracles that were attributed to and associated with him. Here are some of them:

☸ Just as Guru Nanak Dev took his birth, the room in

which he made his appearance got illumined with a heavenly and dazzling light.

- ✿ A halo of light always surrounded his head.
- ✿ Once when he went out into fields he lay down on the ground, under the shade of a tree. Later on, though the sun changed its course, the shade on Guru Nanak Dev's face remained stationary.
- ✿ At another time as he was lying on the ground and asleep, a big cobra came out and spread its big hood over his face in order to protect it against the scorching rays of the sun that had risen in the meanwhile.
- ✿ Once when he was still very young, he took a herd of cattle out for grazing. Some of them strayed into other people's crops and fed themselves to their heart's content. When the owner of the fields turned up and found his crop damaged, he went and complained to the local Chief. The Chief sent for boy Nanak and all that he could say in defence was that before any action was taken upon the complaint, the allegation that the crop had been actually damaged, should be verified. Lo! when someone was commissioned to go and inspect the spot he found that the entire crop was intact and no damage had been done whatsoever.

### *Not Miracles but Superior Law*

I have read the views of many learned men, savants and scientists, who assert on the basis of their personal experiences that many an incident, which the common man would dismiss as a miracle, pure and simple, has actually happened. Their explanation is that people endowed with spiritual and occult powers, are capable of overcoming the ordinary laws of nature. Another

explanation is that what in case of a miracle is regarded as a violation of a certain physical law, is in fact, the phenomenon of a superior law overriding an inferior law. The difficulty of the common man is that while the superior law is not known to him, it is within the grasp of the person who performs the so-called miracle. During the recent years, many physical laws have been overcome by other laws, that were not known to us previously. Our conviction is that the greatness of Guru Nanak Dev, as a religious teacher, does not depend upon his so-called miracles, but on his exalted and pure life that he led and the gospel that he propounded.

### *Early Life*

About the early days of Guru Nanak Dev all chroniclers are agreed that he was handsome, generally healthy, always cheerful and impressed every one as intelligent and wide-awake child. When he was old enough to talk or go about, he displayed affection and love for his playmates, but at times he appeared to draw himself in contemplated moods.

Four incidents have been particularly described in detail in the earliest Janam Sakhis. The first happened when his father took him to local teacher (Pandha) for learning three R's. The second occurred when he was later placed under the charge of Mullan (Maulvi) for being taught Persian. The third relates to what transpired between boy Nanak and the family priest who was summoned to invest Nanak with the sacred thread.

As regards the first two, instead of learning the alphabets about which he was given lessons, he first asked his teachers to explain to him what spiritual significance the letters had, and then he compiled acrostics (Pattis) of the full alphabets. At the time of the investiture of the sacred

thread, he argued with the priest that the whole ceremony was useless and could serve no purpose, because by lapse of time the thread which he was asked to wear must become impure and then get broken. He further said to the priest that if the thread was meant for purification of one's soul, it should be of more permanent character, not merely to be put round the neck but to be of some use in order to enable one to control passions and to resist temptations. The fourth incident requires to be dealt with in greater detail. As boy Nanak grew in age and maturity, he became more reserved and at times appeared to be morose. His parents and well-wishers became alarmed at this unusual condition of his and suspected him of suffering from some mental ailment. Accordingly they called in a physician for his treatment. When the physician put his fingers on his patient's pulse in order to diagnose his supposed malady, Guru Ji remarked that the trouble that he was taking was in vain, because his was the disease not of the physical body but of the spirit. He further told the physician that he was suffering from the pangs of separation from his beloved i.e. his Maker.

The Shabads (hymns) which young Guru Nanak Dev came out with, on the above occasions, are among the finest of his compositions and are all preserved in Guru Granth Sahib<sup>1</sup> along with the rest of his compositions.

### *Three Phases of His Life*

The rest of Guru Nanak Dev's life can be divided into three periods. The first ended with his sojourn at Sultanpur, where he was employed as the Modi (Store Keeper) of Nawab Daulat Khan Lodhi. This might be regarded as the period of preparation and final decision regarding the mission which he was to accomplish in life. The second

<sup>1</sup> Holy Book of the Sikhs



consists of the part of the Guru Ji's life, which he spent in going about the world, preaching his gospel. He made 4 itineraries which are called *Udasis*. It was in the course of these travels that he composed most of his hymns and *shabads*. The third period commences from the time when at the age of about 52 he settled down at Kartarpur and spent there rest of his life.

### *Sojourn Talwandi*

We start with the first period with the knowledge that the parents of young Guru Nanak Dev, who had then attained the age of seven, were highly dissatisfied with his way of life. He had refused to receive what little education was available during those days. We have, however, reason to believe that he did not remain illiterate. On the other hand, his vast and varied compositions leave no doubt that he not only knew how to read and write, but had also learnt Persian and acquired knowledge of the prevalent lore of Hindus and Muslims. This he probably did when he became adult and mostly by association with the Hindu and Muslim anchorites and divines i.e. Sadhus, Pirs and other learned men, who lived in the jungles surrounding his village and with whom he frequently associated. His father had hoped to get him educated and initiated into business as befitted the scion of a respectable family, and in order that he should be able to earn a comfortable living. Guru Nanak Dev, however, did not share his father's aspirations and had his eyes upon the mission that he had before him. Before giving him up as hopeless, Mehta Kalu sent him out with a small sum for investing it in a profitable business. Guru Nanak Dev agreed to carry out his father's wishes, went straight towards Chuhan Kana. On the way, while passing through a jungle, at a place which later on became known as Sacha Sauda (True Bargain) because of what Guru Nanak Dev did there, he

came across a number of *faqirs*. He learnt that they were mendicants and were spending their days in meditation upon God. He also learnt that they were not in the habit of going about begging alms, but depended upon the food that was supplied to them by the residents of the neighbouring villages from time to time. As it happened, they had nothing to eat for several days. On hearing this pitiful tale, Guru Nanak Dev offered them the money that he had with him, but they refused to touch it. On this Guru Nanak Dev brought some food for them. Thus having spent every paisa, which his father had given him for business, he had no alternative but to take the return journey. He stayed outside the village. Mardana went home when he met Mehta Kalu, he informed him of what had happened. Mehta Kalu was greatly upset and sent for Guru Nanak Dev. The last incident, as well as a few other incidents of the kind, convinced Mehta Kalu that it was futile to expect Guru Nanak Dev to take up any kind of occupation with the object of improving his only worldly prospects. With all this he was bent upon making another effort by getting his son entangled into a married life. He succeeded in finding a suitable match for him. Guru Nanak Dev was married to Bibi Sulakhni, daughter of Shri Mula, of village Batala. The husband and wife lived on happily for a few years and two sons, Siri Chand and Lakhmi Dass, were born to them. Either because Guru Nanak Dev thought that now that he had a family to support, it was proper for him to start earning, or because his father still continued persuading him to take to worldly affairs in right earnest, he agreed to go to Sultanpur Lodhi where his sister's husband Dewan Jai Ram, held a responsible position under Nawab Daulat Khan Lodhi and through his intervention he was put in charge of this Nawab's granary. He worked there till 1496. Evidently his charitable disposition and readiness to meet the wants of the needy had not left him, and he distributed whatever he earned among those who approached him for help and succour.

This gave an occasion to his detractor to complain to the Nawab that he was squandering his stores. On investigation and checking up the stores, the complaint was found fake, but the indications are that the mere fact that such a situation could be created made Guru Nanak Dev very unhappy.

### *Dip in Bein Rivulet*

One fine morning he went to the Bein, a small river that flowed near Sultanpur, had a long dip in deep waters and when he came back after three days, he had already determined to give up the kind of life that he was then leading. Naturally this raised opposition from the members of his family and friends, but the decision had been taken once for all, and Guru Nanak Dev was a free man ready to go into the wide world for carrying out the mission that awaited him. A glimpse of what inspired him, is given in his own hymns composed on the occasion. He says:

"I, the bard of the Lord, was summoned to the Court of the True and the Supreme Master. He graced me by granting the Khilat of the praise of the true name. He fed me with the nectar of the great truth."

Guru Nanak Dev's future activities reveal that to make people know the true attributes of God was uppermost in his mission. Next came the propagation of His Name. Since the sacred books of Hindus as well as Muslims were in the languages which most people could neither read nor understand, they had become slaves of traditions and in order to have some idea of their respective religions, they depend upon the classes who had come to acquire monopoly of religious lore, Brahmins among Hindus, Mullahs and Qazis in the case of Muslims. These classes

fully exploited the ignorance of their sheep and encouraged them to indulge in all kinds of formalities and ceremonies, to observe symbols, to resort to a variety of practices and rituals, such as fasts, *sharadhs*, *yags* and to pay visits to places of pilgrimage, etc. Guru Nanak Dev appears to have realised at a very early stage in life the futility of such symbols, rituals and practices, and accordingly he also considered it a part of his mission to take the people out of the grips of the priestly classes and to make them forego the practices in which the latter made them indulge.

### *Four Itineraries*

The second period of Guru Nanak Dev's life was the most important and active, because he spent it whole-heartedly in going from place to place and giving his heavenly message personally to the wide world. He made four itineraries and this fact has been accepted by prominent writers. Naturally he started with the Punjab and visited a large number of places in the east, west, north and south. The first place of importance to which he went, was Saidpur.

### *Malik Bhago and Bhai Lalo*

At Saidpur or Aminabad he met Malik Bhago, a Hindu Dewan of the local Pathan Chief, and demonstrated to him, and to the whole world, that he did not believe in caste or distinction between the rich and the poor. He put up with a poor man, named Lalo, who belonged to what was regarded a low caste. Malik Bhago happened to throw a sumptuous feast and invited the Guru to it. The Guru declined to accept his invitation. Malik Bhago was

annoyed and sent his men to bring the Guru to him. When the Guru arrived and he was asked why he had spurned Bhago's invitation to his feast, he said that while the coarse bread of Lalo was made of milk, earned by him by the sweat of his body, Bhago's dainty dishes were polluted with the blood sucked out of the suffering humanity. The story proceeds that he actually took both the kinds of foods, one in each hand, and as he squeezed them, milk trickled out of the first and drops of blood from the other. Guru Nanak Dev's words went home to and convinced every one as to how the poor and the rich made their earnings and further that Guru Nanak Dev was the friend of the poor. In many of his hymns he described himself as low and humble. At one place he said he was the lowliest of the low and had nothing to do with the so-called rich and high.

### *Visit to Hindu Sacred Places*

After visiting other places in the Punjab, such as Lahore and Pakpattan, where lived the 12th successor of Sheikh Farid, Panipat, Kurukshetra and Delhi, he went to Haridwar, Banaras, Patna, Rohelkhand, Gaya, Dacca and Kamroop in Assam. He also visited Ajmer, Nishangpur, Jagannath Puri and Cape Comorin. In his travel he even crossed to Ceylon and while returning from there went to a big Yogi Ashram at Kajliband near Bijapur, Nasik, Bombay, Surat, Kathiawar, Junagarh, Dwaraka and Somnath. In the north he travelled right up to Kashmir. There he visited Srinagar, then Martand and later on Mount Samer or Kailash and Mansarover lake. On his way back, he passed through Nepal, Sikkim, Bhutan and Tibet. In Tibet he went to Lhasa and other places where we still find temples held sacred in his memory.

### *Itinerary to the West*

His itinerary to the west includes visits to a number of Muslim religious places where he met renowned Muslim Faqirs and Pirs. Authentic evidence is available of his visits to Mecca, Medina and Baghdad. At the latter place, visitors are still shown a platform in a corner of one of the rooms attached to the mausoleum of a saint, called Bahlol Dana, which is associated with the name of Guru Nanak Dev. In addition to the platform, there exists an inscription in a language, which is the mixture of Arabic, Persian and Turkish, to the effect that the divine master "Baba Nanak, Faqir-i-Aulia" was there and the building was raised in his memory by seven saints. Mention of this fact is also made by Swami Anandacharya in his book "The Snow Birds". According to him, the inscription reads as follows:-

"Here spake the Hindu Guru Nanak to Faqir Bahlol and for these sixty winters, since the Guru left Iran, the soul of Bahlol has rested on the Master's word like a bee poised on a dawn-lit honey-rose."

We are told that from Baghdad the Guru travelled upto Baku, Turan, Ashfahan and certain other places in Persia and from there to Bukhara, Tashkand, Kashgar, Yarkand and Samarkand. During his journey he visited Kabul, the capital of Afghanistan. A Gurudwara at Kabul was built to preserve his memory and another at Askara, nine miles from Kabul. Either while coming back from Afghanistan, or during some other journey, he halted at Hassan Abdal, near Taxila, now called Punja Sahib.

The voluminous compositions of Guru Nanak Dev enshrined in the Adi Granth indicate that the method adopted by him for preaching his gospel was to sing his compositions (Shabads—Songs) to the audiences in the company of Mardana or to make him sing. We are told that at places he had also friendly discussions with Sadhus, Yogis and Faqirs, or groups of them, but his usual practice

was to appeal to his hearers by songs. On occasions, he adopted unusual and sort of dramatic poses or attitudes, in order to attract public attention. Three of these incidents are described by almost all the writers. One happened at Haridwar. When the Guru went there he found crowds throwing out handfuls of water from the Ganges towards the east. On enquiry he was told that the water was intended to reach and benefit the souls of throwers' ancestors in the next world. Without saying a word, he turned towards the west, and started throwing water in that direction. When asked the explanation of his act, he replied that he had fields at Kartarpur in the Punjab and was throwing water for their irrigation. The people laughingly asked how could water reach such a long distance. He quietly retorted, "If it is incapable of reaching a few hundred miles on the face of the earth, surely it was impossible for it to get to the other world." The remark convinced his listeners of the futility of the superstitious act in which they were engaged.

### *God is Everywhere*

The second incident happened at Mecca. The Guru lay tired after a long journey in the open with his feet towards Kaaba, the sacred place of Muslims. A local religious dignitary, when informed came running to him and asked him what he meant by showing such a disrespect to the house of God by turning his feet towards it. The Guru said, "I see God in all directions. If you do not agree with me, you may turn my feet in the direction in which He is not." This baffled every one, because no one could have the audacity to contend that there was any direction in which God did not abide. Guru Nanak Dev's object mainly was to tell the people that God dwelt all over the world and not in a particular house or direction and this he succeeded in demonstrating by his words and deed.

### *Mardana's Thirst*

There was another incident which though not exactly similar to the one just mentioned, can be regarded as somewhat analogous to it. This was at Panja Sahib near Hassan Abdal now in the West Punjab (Pakistan). Guru Nanak Dev and Mardana were on their way. When they were at some distance from Hassan Abdal, which is about 20 miles south of Taxila, once the seat of a famous Buddhist University, Mardana suddenly felt thirsty. No water could be seen nearby. They were told that there was plenty of water at the top of a solitary hill, where a celebrated Muslim Faqir Wali Qandhari, was residing. With Guru's permission Mardana went up the hill. The inmates of Wali Qandhari's shrine asked him what he wanted. He answered that he wanted water to quench his thirst. When they learned in the course of conversation that Mardana was a Muslim escorting a Hindu saint, they turned him away saying that if his companion was really a saint, he should be able to procure water for himself. Mardana came back and related the whole story to his master. Guru Ji thought that Mardana had unnecessarily annoyed Wali Qandhari's men by saying good things about him i.e. Guru Nanak Dev. So, he asked him to go up once more, apologise for his conduct and beg water. Mardana again ascended the hill and implored for water. Wali Qandhari's men instead of being moved by poor Mardana's condition and his second journey up the hill in that weather, became more defiant and forcibly turned him out telling him that he should ask his master to draw the water for him. On Mardana's return and after hearing the account of his second trip from him, Guru Nanak Dev smiled and stirred the earth where he was sitting, with his hands. In an instant clear and limpid water started gushing out. Either this affected the water at the hill, because it was that water that had found its way down the hill, or for some other reason, Wali Qandhari lost his temper and rolled down a



big boulder from above. As the boulder reached the place where Guru Nanak Dev and Mardana were sitting, Guru Nanak Dev held it up with one of his hands. The place wherefrom the water came out has now been converted into a beautiful tank laid with marble, and quite close to it, stands that boulder with the impression of Guru's hand. It is because of this that the place is called Panja Sahib (Panja meaning impression of the palm). Adjoining the tank there is a big temple (gurudwara). Tradition is that after Mardana had quenched his thirst and the episode became known to every one, Wali Qandhari met Guru Nanak Dev. They both had a friendly discourse and exchange of thoughts. Wali Qandhari was impressed by Guru Nanak Dev's piety and devotion to God and they parted as friends.

In the course of his extensive travels Guru Nanak Dev met a large number of persons, some of whom became his ardent disciples and propagated his gospel. Mention is made in the Janam Sakhis and Biographies of the following.

### *Sajjan, The Thug*

This man lived near Talamba, which is now a part of Multan District. He had built a mosque and a temple and also a spacious building, where wayfarers were allowed to rest for the night. From the way a stranger coming to the place was received and entertained, he could not have the slightest suspicion about the bona-fides of Sajjan, who was the owner of the place. But when night fell and the stranger lay asleep without any idea of the snare into which he had fallen, he was over-powered, robbed of whatever he had, and very often killed. When Guru Nanak Dev and Mardana arrived they were given a reception more cordial than usual, because Guru Nanak Dev's appearance made Sajjan think that he was a rich person,

possessed of jewels and gold. In the evening they were offered food and drinks. Guru Nanak Dev refused to take anything. Sajjan then persuaded Guru Nanak Dev and Mardana to retire. Then Guru smiled and told Sajjan that he was a Faqir not used to cosy beds and would take care of himself. Sajjan left then and waited for his opportunity. A short time later Sajjan heard heavenly music coming from Guru's room. He was first surprised but when he heard and understood what the music was about, his eyes were opened. He came to Guru, touched his feet and begged forgiveness for his past acts, promising at the same time that he would not only give up the evil ways but would dedicate his life to spreading Guru Nanak Dev's message. He became an ardent Sikh Missionary.

*Visit to Jagannath Puri*  
*— Real Aarti (Hymn of Praise)*

After visiting Multan, the home of Muslim Faqirs, Guru Nanak Dev went to Jagannath Puri, a famous place of pilgrimage on the East-West of India. There is a huge temple where every morning and evening people collect to perform Aarti before the image of God by waving with their hands slavers containing flowers, scent, lighted earthen lamps (deeyas) etc. Guru Nanak Dev not only refused to join that Aarti, but recited his famous hymn describing the Aarti that he would perform before his God. The words of the Aarti are :

“The whole heaven is the salver. The sun and the moon are lamps therein. Countless little stars are pearls beside. The winds do fan Him with ‘chauris’ unseen. The perfume rising from millions of flowers, plants and trees on the earth, is the incense offered to Him in His temple of the universe. How wonderful is Thy Aarti, O Lord, that is being thus performed; unbeaten, endless

music of the whole creation resounds like trumpets beyond number."

### *Noor Shah—The Enchantress*

At Kamroop in Assam, which was notorious for magic and mysticism, the Guru met the beautiful enchantress, Noor Shah. She had become notorious for tempting and morally ruining many a person, who fell in her clutches. At first, Mardana alone went to her place. He was subjected to all sorts of hypnotic influences. Later on, when Guru Ji came to his rescue, Noor Shah tried to influence him too, but failed. Eventually, she realised that she was in the presence of a real man of God. She not only expressed her remorse, but became a devout disciple of the Guru, distributed her wealth among the poor and took to preaching Guru's message.

### *Tyrannies of Lodhis*

When Guru Ji went to Bhai Lalo's place, Saidpur, second time, he heard of the tyrannies of the Lodhi rulers. He was captured by Sikander Lodhi's men and detained for forced labour with Mardana. His manners and behaviour so struck his captors that they brought him to the notice of the Emperor. He was released and on his recommendation others were also set free. He was, however, deeply touched with the pitiful state of people's sufferings and in prophetic words he described what the lot of the country was going to be and what terrible time she was going to pass through at the hands of another tyrant, who was being tempted to the land by the iniquitous rule of the Lodhis and who was going to force reins of the Empire out of the latter's hands. This is what he said :

"As the word of the Lord doeth come to me, even so do I make it known to thee, O Lalo. With a

mighty host, in terrible haste, will he hasten hither from Kabul, like a bridegroom, but with a huge crowd of sins and licence as his bridal party. With brutal force will he demand the gift of India's wealth as his bride, O Lalo, Woe and Misery will disfigure this luckless land. Modesty, honour and righteousness will all disappear. Evil and shameless vice will hold the field, O Lalo dear. Brahmins and Qazis will no longer be called in to solemnize conjugal unions. The devil himself will do that job; O Lalo, rape and rapine will be the order of the day; no woman will they spare, though Hindu and Muslim she be. The Muhammedan women will in soul's deep agony, read aloud their holy book and in a piteous moan will call upon God, O Lalo. The Hindu women of all castes, high and low, will suffer the same terrible woe. Human bodies will be cut in pieces like shreds of cloth. India will find this saying of mine to be wholly correct. Nanak hath spoken the word of the true Lord now, and will proclaim the rest when these things do actually come to pass...."

Evidently, the prophecy referred to the advent of Babar, who invaded India thrice and eventually defeated Ibrahim Lodhi in 1526. It is mentioned in some biographies that the armies of Babar, when they marched through Saidpur, took hold of a large number of people, including Guru Nanak Dev and Mardana, who also happened to be there. Somehow Guru Nanak Dev came to attract the attention of Babar's men and he was taken before him. It is further stated that Babar offered him wine. The Guru told him that his wine could have only a temporary effect, while the wine that he had quaffed had intoxicated him permanently. Babar then asked Guru Ji if he could do anything for him. The Guru suggested to him to release every one whom he had captured, and this was done.

### *Discussion with Siddhas*

At Gorakhpur where he met the followers of Gorakh, called Yogis, he had a long discussion with them. This is preserved in the Adi-Granth as "Sidh Gosht".

### *Return to Punjab*

After one of his later itineraries, when Guru Nanak Dev returned to the Punjab, he found a place on the banks of the Ravi, near Pakhowal, and built a house for himself. This place was later on called Kartarpur, the abode of God, and like Talwandi, it is also a part of the West Pakistan now. At the end of his last itinerary, Guru Ji settled down there. His wife and children also joined him. There he spent the last days of his life, till September 7, 1539 AD when he was finally called away by the Master in whose service he had spent his life.

### *Two True Disciples of the Guru*

There he made two important converts. One was a young boy, who impressed the Guru by the keen interest he took in his discourses. He is remembered in the Sikh history as Bhai Budha and he lived right up to the time of Guru Hargobind, the 6th Guru.

The second person, whom the Guru picked up and honoured, was an oldish man named Lehna. He was originally a devotee of the goddess Durga and once while he was on his way to Durga's shrine at Vaishno Devi, he halted at Kartarpur, because he had heard so much about Guru Nanak Dev and wanted to see for himself whether he could satisfy his hunger for spiritual knowledge, which notwithstanding his many visits to Durga's place, had still remained unsatisfied. He had hardly spent two days at Kartarpur, when he came to feel that this was the place

where he would find what he had been in search of. Accordingly, he decided to stay on. In a very short time he became one of the devoted and devout Sikhs of Guru Nanak Dev and spent most of his time in serving him. The Guru on his part also struck with Lehna's earnestness and faith. He subjected him to one or two tests and on both occasions Lehna fully came up to the mark. Guru Nanak Dev then asked him his name. He said he was known as Lehna. Guru Ji felt happy and observed, "Yes, you are really a Lehna and I believe that you have to recover from me a debt that I owe to you." (The word 'Lehna' means a debt to be recovered). After some time when Guru Nanak Dev realised, that his earthly days were soon going to be over, he decided to appoint Lehna as his successor, and with the help of Bhai Budha, he installed him as such by giving him the name of Angad. After Guru Nanak Dev's death, Guru Angad became the second Guru of the Sikhs.

## SELECTED HYMNS

### *On God*

\* \* \* \* \*

By the grace of the one Supreme Being. The Eternal. The all-pervading. The creator. The (Cosmic) person. Without fear. Without hate. The Being beyond Time. Not incarnated. Self-existent. The Enlightener.

\* \* \* \* \*

True in the beginning, True in the primeval age, True He is and True He shall be.

\* \* \* \* \*

God is neither appointed nor created. Yes, He's Self-existent, the Immaculate One.

\* \* \* \* \*

Though a better form of life be attained through good actions, salvation comes only through God's Grace and Benediction.

\* \* \* \* \*

His Knowledge is unutterable. Even if I knew, I couldn't tell.

\* \* \* \* \*

That alone is good which pleases my God.

\* \* \* \* \*

O Primal Word, (the Creator of) Maya and the Primal Cause, hail to Thee, Thou that art Truth, eternal Bliss and Beauty.

\* \* \* \* \*

God alone knoweth how great He be.

\* \* \* \* \*

Everywhere is God's seat, Everywhere is His stall. And He puts in it what He wills once for all.

\* \* \* \* \*

He alone knoweth who See-eth Him.

\* \* \* \* \*

God neither dies nor is there any to grieve for Him.

\* \* \* \* \*

God alone giveth and His giving knoweth no bounds.

\* \* \* \* \*

He whose gifts cannot be evaluated, O, how then can one evaluate the Giver?

\* \* \* \* \*

The second, the minute, the hour, the solar and the lunar day, the changing seasons — are all created by the same lone sun. Thus doth permeate through the many, the God, the One alone.

\* \* \* \* \*

Thousands are Thy eyes, yet hast Thou eyes? Thousands are Thy forms, yet hast Thou a form? Thousands are Thy lotus-feet, yet hast Thou feet? Thousands Thy noses to smell, yet hast Thou a nose, O wonder of wonders? Thou art the Spirit that pervadeth all.

\* \* \* \* \*

When one meets with the True one, Truth is revealed to one and one merges in Truth.

\* \* \* \* \*

I renounced my formative will and the noise of reason, when I met my Master, the carefree.

\* \* \* \* \*

How shall we become fearless if we do not fear the Lord and merge in His Word?

\* \* \* \* \*

He who gave us life and soul, gives us also peace when He comes into us.

\* \* \* \* \*

It is by realising God in our inner-selves that He blesses us with His Grace and washes off our dirt.

\* \* \* \* \*

Accused is the bride who loveth any one other than her Lord.

\* \* \* \* \*



He who sees the same light pervade all, all over, and realises the essence of the Guru's way, realises the God in himself.

\* \* \* \* \*

The self-willed are separated from God.

\* \* \* \* \*

He, the Lord of taste, is the enjoyer; He, indeed, is the pleasure that He enjoys, He's the bride; yea, He the spouse in bed with her. He it is who pervades all; yea, He the Master who sports. He's the fish, He the fisherman; He the net. He the river.

\* \* \* \* \*

Thou art the River of Wisdom. How can I, a mere fish, know Thy expanse?

\* \* \* \* \*

I see not the fisherman nor the net, but when cometh pain, I call on Thee.

\* \* \* \* \*

Thou art near and far and in the middle, seeing, hearing and creating all by Thyself.

\* \* \* \* \*

True He is and Truth it is that he loves.

\* \* \* \* \*

He is thy Creator, thy Transcender; God.

\* \* \* \* \*

He seeks no one's counsel when He builds, nor when He razes things to the dust. He giveth and taketh as He willeth.

\* \* \* \* \*

God's Grace is upon all, but blesses He to Him whom He chooses.

\* \* \* \* \*

We all are the brides of the Lord and bedeck ourselves for His pleasure, but if we are proud of our beauty, of no avail then are our bridal robes.

\* \* \* \* \*

Thou, O God, are Thy only attributes : Thou the one who utterest, hearest, and dwellest on it. Thou Thyself art the Jewel, Thou the evaluator, (though) beyond value art Thou. Thou art the honour and the glory and thou the giver of them.

\* \* \* \* \*

God alone is pure, the others are trapped by illusion.

\* \* \* \* \*

He who fears not his God is afraid, for without Him all is darkness.

\* \* \* \* \*

They all say, "Thou art highest of the high", but who has seen Thee, O God? It is the Guru who makes me see, and then I see Thee wherever I see.

\* \* \* \* \*

In Thy Will, O God, are we all created. In Thy Will do we do all deeds. In Thy Will are we subject to death, in Thy Will do we merge in Truth.

\* \* \* \* \*

He is Allah, the Unknowable, Unfathomable, the Creator and the Cause, our only Beneficent God.

\* \* \* \* \*

He, the Giver, gives; it is the taker who says, "Enough no more".

\* \* \* \* \*

The gifts are all God's : with Him one is all-too-helpless. Some receive them not while awake, others He blesses by awakening them not while awake, others He blesses by awakening them from their sleep.

\* \* \* \* \*

The Lord createth nature and then pervadeth it.

\* \* \* \* \*

This world is led astray by Doubt, but who has strayed it thus away, if not Thou?

\* \* \* \* \*

The Lord minded not my merit, demerit, and as is his innate nature, He embraced me to His Bosom and now even the hot wind touches me not.

\* \* \* \* \*

Thou art a Yogi amongst yogis, a Reveller amongst revellers. O dear, Thy limits are known to no one in heaven, the world or the underworld.

\* \* \* \* \*

The world is blind and the God alone See-eth.

\* \* \* \* \*

When Thou, O Creator, art the course of all causes, why then shall I lean on the world and for what?

\* \* \* \* \*

As much is the music in our mind that much is Thy sound O Lord. As much is the form, that much is Thy body. Thou art the tongue that tastes, Thou the nose that smells.

\* \* \* \* \*

Great is Thy glory, for great is Thy Name. Great is Thy Name. Great is Thy Glory, for Thy Justice is true. Great is Thy glory, for eternal is Thy Seat. Great is Thy glory, for Thou knowest for speech. Great is Thy glory, for Thou divinest our inner thoughts. Great is Thy glory for Thou givest, unasked. Great is Thy glory, for Thou art all-in-all. Nanak : all Thy doings one cannot tell. For what is and will be, is all in Thy will.

\* \* \* \* \*

True are Thy worlds, True Thy universes. True are Thy regions. True the forms Thou createst. True are Thy doings, True all Thy thoughts. True is Thy command, True is Thy Court. True is Thy Will, True is Thy utterance. True is Thy Grace, True Thy sign. Myriads call Thy, Light and Truth. In Thee, the True One, is all power, all majesty. True is Thy Praise, True Thy commendations. O True King, True, True is all Thy play.

\* \* \* \* \*

Nanak : the Lord acteth according to His Law, and lo, He worketh with discrimination too.

\* \* \* \* \*

In the Lord's fear blows the wind with its myriad breezes. In the Lord's fear roll a myriad river down. In His fear is the fire forced to labour hard. In His fear is the earth crushed under a burthen. In His fear do the clouds roam on their heads. In His fear doth the Dharma-raja stand at the Lord's gate. In His fear blazes the sun, in His fear shines the moon, and move aeons of both, and miles without count. In His fear are the Siddhas, Buddhas, Nathas. In His fear does the sky vault over the earth. In His fear bide the warriors and heroes of strong limb. In His fear do boat-loads of men come and go. Yea, the writ of thy Lord's fear is over the heads of all. Says Nanak : "Fearless is the one Absolute, the True Lord, alone."

\* \* \* \* \*

True, O Lord, art Thou who hast manifested Thyself in all as Truth.

\* \* \* \* \*

Thou, O God, art the Creator, who am I to create? For, if I create, I can create not.

\* \* \* \* \*

In Thy creatures is Thy Light, O God. Through Thy light art Thou known and, though without attributes, all attributes inhere in Thee.

\* \* \* \* \*

He whose sustenance sustains us, to Him, let's say, 'all hail', says Nanak : "With the Master, the command wouldn't do; it is the prayer that works".

\* \* \* \* \*

What use is that service which rideth not one of the fear of the Lord? Nanak : the true servant is he who merges in the Master.

\* \* \* \* \*

I do the work which He, my God, has assigned to me.

\* \* \* \* \*

In the seedless (superconscious) state abideth the Yogi, our God, who can be identified neither as man nor woman.

\* \* \* \* \*

If the seeker cries out and begs at the Lord's Door, the Lord hears him and, whether He blesses him or curses him; he must revel in His glory.

\* \* \* \* \*

He who knows the mystery of his only God, he forsooth is himself the Creator and God of Gods.

\* \* \* \* \*

This, verily, is the highest virtue of God that He alone is; neither there was nor will there ever be any other.

\* \* \* \* \*

O my Loved one, I know not Thy end; Thou pervadest the earth, the waters and the interspace; yea Thou fillest all.

\* \* \* \* \*

He whose mind abides God, loses his self.

\* \* \* \* \*

Blessed is the township of the body in which abide the five great ones - Truth, Compassion, Contentment, Discrimination, Righteousness - and over them rules the One Detached, wrapped in absolute trance.

\* \* \* \* \*

One knows not the Unknowable, but how is He to be known? It is through the Guru who reveals unto thee the God abiding ever within thee.

\* \* \* \* \*

O God, on Thy great, infinite tree are we perched like birds.

\* \* \* \* \*

He, our God, has neither mother, nor father, nor son, nor kindreds, nor passion, nor wife, yea, He the Casteless One without a pedigree, Immaculate, Highest of the high, is the

Light which pervades all.

\* \* \* \* \*

The Spring brought bloom first, but God, was in bloom earlier still. Yea, He through whom everyone blooms, needs no one else for Him to flower.

\* \* \* \* \*

The One Supreme Being is the One Detached, and immortal, not born from the womb, casteless and uninvolved. He neither has form, nor sign : He's Unfathomable, Unperceivable.

\* \* \* \* \*

The True One Himself established the universe with His Hands. Yea, breaking its egg into two, He separated and yet united them. And the earth and the sky He turned into His Dwellings. And created He also the night and day, fear and love. He who created them also see-eth them. Yea, there is no other Creator but our only God.

\* \* \* \* \*

There is no other source that creates : (for) everything is contained in God. Whatever is, is from God. He, thy True Lord, has ever been through the ages. Yea, there is no one else, but thy God to create and destroy.

\* \* \* \* \*

There's no other source that creates, (for) everything is contained in God. Yea, whatever is, is from God.

\* \* \* \* \*

The whole world the God created spontaneously and permeated the three worlds with His Light.

\* \* \* \* \*

The One God is in all ways, all forms, all colours; yea, He's the one, who worketh through wind, water and fire, the one soul permeateth all the three worlds.

\* \* \* \* \*

Himself is He, beyond comprehension of sense-faculties.

\* \* \* \* \*

From the Absolute, He, of Himself became Manifest, the Pure One; from being Attributeless, He endowed Himself with Attributes.

\* \* \* \* \*

Within us is God, without us is God too, yea, God is in the three worlds.

\* \* \* \* \*

The 'crow' turneth into a 'swan' if the Lord so willeth.

\* \* \* \* \*

I am in search of my Friend, but, lo, the Friend is ever with me, Unknowable is He, O Nanak, but one see-eth Him through the Guru.

\* \* \* \* \*

Within the township of the body is the fortress of the mind. And within the sky (of the mind), the Tenth Door, liveth the True One.

\* \* \* \* \*

The fire that is quenched by water, that fire God putteth in the seas.

\* \* \* \* \*

Thou art the Riches of the poor, O God, the Guru of the Guru-less, Honour of the dishonoured, Power of the powerless, and Light of the blind, O Jewel, O Guru.

\* \* \* \* \*

## *The World*

\* \* \* \* \*

For aeons of years, there was chaos upon chaos and the infinite Boundless Lord was seated in Himself, alone and detached, in the heart of chaos; and the world of sacrifice was not yet born. In this way passed the thirty-six Yugas, year, aeons of years, and as was His Will so He, the

Absolute Lord, worked; and there was not rival of His, He Himself being infinite and boundless. And then when He created the four yugas, He remained hid within all. And He pervaded the hearts of all, yea, He alone was through all the Ages.

\* \* \* \* \*

Our Detached God of Himself created Himself, and created also He, the Compassionate One. His True abode; yea, He binds the air, water and fire together, and out of them creates the fortress of the body. To it, the creator Lord has fixed the nine Doors, and at the Tenth liveth He, the Unfathomable and Infinite Lord.

\* \* \* \* \*

The Transcendent Lord was seated in His seedless Trance yea, He the Infinite One, Detached; and then he Himself created nature, and lo, the inanimate nature sprang out of chaos that was. Yea, out of His Absolute Self came air and water and the whole universe, and the fortress of the body and within it the kingly (mind), and into the fire and water of the body He breathed His own Light, yea, in His Absolute Self lay (unmanifest) all the power of creation. Out of His Absolute Self came Brahma, Vishnu and Shiva; yea, His Absolute Self manifested itself in all the Universes.

\* \* \* \* \*

Out of His Absolute Self were created the seven underworlds, and all the world rested only on his Absolute Self. Yea, the infinite Lord Himself caused it all, and everyone went about as was His Will. And the three modes also were evolved out of His Self, and birth and death and the pain of ego.

\* \* \* \* \*

Out of His Absolute Self came the five elements.

\* \* \* \* \*

In all life pervades He in a mysterious way, but He himself, our King, keeps Detached. The world is the



reflection of Him who has neither father, nor mother. Nor has he a sister or brother, nor is He born nor dies nor belongs He to any class or clan, O, that Ageless God is pleasing to my mind.

\* \* \* \* \*

The world moves and has its being within the three modes, while Thou abidest in the Fourth State. Thou hast over-powered and art above birth and death, and Thou art the life of all life, pure light, and one Realiseth Thee Through the Unstruct Melody (of the Word) by the Guru's Grace.

\* \* \* \* \*

True is the Lord's Court, unaccountable is He, the Cosmic Person, and True is His standard and His writ runs over all.

\* \* \* \* \*

God abides in the soul, the soul is God; this is what one learns from the Guru's Wisdom.

\* \* \* \* \*

He alone liveth, in whom liveth God.

\* \* \* \* \*

### *The Lord's Name*

\* \* \* \* \*

O God, I am a sacrifice to all the names Thou hast.

\* \* \* \* \*

All that God has created, all that is His Name.

\* \* \* \* \*

Pure is the body wherein abides the True Name of God.

\* \* \* \* \*

Without the Lord's Name, thy woes burn thee down.

\* \* \* \* \*

God Himself Created Himself; Himself He Assumed the name.

\* \* \* \* \*

That which is uttered with the heart and without the tongue:  
O rare is the one who knoweth what kind is that Name?

\* \* \* \* \*

The Lord's Name is an ecstasy that keeps me intoxicated  
night and day.

\* \* \* \* \*

Unseen, beyond comprehension of the senses, is the Lord's  
utterly sweet and loved Name.

\* \* \* \* \*

I have assembled in my heart the 'capital' of the Lord's  
Name. O God, whomsoever Thou blessest it with, he is  
emancipated. This treasure is neither burnt nor stolen, nor  
drowned, nor it perisheth.

\* \* \* \* \*

I know of no other contemplation nor wisdom, nor wear  
any garbs, nor force my will, for the Lord's Name that  
abides within me, yea, the eternal Truth, I've seized upon.

\* \* \* \* \*

The Lord's Name is Truth.

\* \* \* \* \*

When the mind is pierced through with the Lord's Name  
one abandons all thought of the Other.

\* \* \* \* \*

In the contemplation of the Lord's Name is contained the  
essence of all penances and meditations.

\* \* \* \* \*

In the Kali-age; the most sublime thing is the Lord's Name.

\* \* \* \* \*

The immaculate Name washes off the dirt of ego.

\* \* \* \* \*

Says Nanak, "Sweet is the great essence of the Lord's Name; through the Name, one's craving is stilled."

\* \* \* \* \*

Let Truth, contentment and countenance be thy companions, Thus, says Nanak, one cherishes the Lord's Name by the Guru's Grace.

\* \* \* \* \*

All that is, has become manifest through the Lord's Name, through the Name is all Wisdom.

\* \* \* \* \*

It is through the True Guru that one attains unto the Lord's Name : through the Name one finds the Way.

\* \* \* \* \*

Hark, ho, the one Name of God is eternally efficacious; this is the wise instruction of the Guru.

\* \* \* \* \*

This mercurial mind is held and abides in Truth, its real home, when the Lord's Name is one's support.

\* \* \* \* \*

Imbued with the Lord's Name, one is rid of ego, and abides in Truth. Imbued with the name one knows the way of (true) Yoga. Imbued with the name one is emancipated, and knows the Mystery of the three worlds and is ever in Bliss.

\* \* \* \* \*

The Lord's name is the Essence of all deeds, for, without the name, one is afflicted by Pain and Death.

\* \* \* \* \*

The Yogi, who knows the Way of the immaculate Name, even a particle of soil sticks not to him.

\* \* \* \* \*

My tongue is the beam; the heart the scales; and I weigh therewith the unweighable Name.

\* \* \* \* \*

The Lord's Name has the merit of a pilgrimage to all holy places; through it, one is rid of all one's sins. The blind, unwise one churns water and seeks to find the Quintessence; but if one churns the Curds of Virtue led by the Guru's Word, one attains the Elixir of the Lord's Name.

\* \* \* \* \*

True is one's society, true the abode, true the home, true is one's food and true is one's love, if one leans on the True Name.

\* \* \* \* \*

### *The Guru*

\* \* \* \* \*

They who were received in the sanctuary of the Guru, they were the ones so destined from eternity.

\* \* \* \* \*

When one receives the Guru's instructions, one begins to fear God.

\* \* \* \* \*

They who deal in Truth, with them the Guru is pleased.

\* \* \* \* \*

When we meet with the True Guru; we are blest with the jewel of Discrimination, and we surrender our minds to the Guru and attain the all-loving God. We receive the gift of salvation and our sins are washed away.

\* \* \* \* \*

I am a sacrifice to my Guru a myriad times a day, who made angels of men, and yea, without delay.

\* \* \* \* \*

Such is the glory of the True Guru that, in the midst of the household, one is emancipated.

\* \* \* \* \*

The Guru is the sea full of pearls : the saints (like swans) pick the pearls and remain attached to him.

\* \* \* \* \*

The Guru-given Wisdom is the only eternal pilgrim-station where one washes off all one's sins.

\* \* \* \* \*

It is through the Guru's door that one is blest with the inner eye. If one washes one's vessel with the Guru's Wisdom, it sparkles clean.

\* \* \* \* \*

If one meets with the Perfect Guru, one's doubt is shattered and cease the outgoings of one's mind. And then oozes (Nectar) out of the (mind's) spring, and one is attuned to the Music of Bliss and one sees one's Lord is one's very Home.

\* \* \* \* \*

Through the Wisdom of the Guru, my mind is attuned to the Lord in a state of equipoise.

\* \* \* \* \*

When one dwells upon the True Guru, one is rid of the sense of the other; and one is purged of all errors; and the sinful mind is cleansed; and one's body sparkles like gold and one's soul merges in the Oversoul.

\* \* \* \* \*

The Guru's word is the Nada, the Guru's Word is the Veda, for, through it, one is imbued with Lord of the universe. In it is contained the merit of all austerities, fasting and pilgrimages. Through it, doth one meet with the Guru and one is Emancipated by God's Grace.

\* \* \* \* \*

The mind, when it accepts the lead of the Guru, then, obliterating the sense of the other, it merges in God.

\* \* \* \* \*

The Guru wears the loin-cloth of Truth, and is for ever

absorbed in the all-filling God, his tongue imbued with his love. The God, who created the creation, meets with the True Guru, (for) our God is pleased with his deeds. The Guru reveals to us the One God in all, and all contained in the One God.

\* \* \* \* \*

The Guru's ocean is brimful with jewels, and inexhaustible therein is the pearly treasure of Truth.

\* \* \* \* \*

Beauteous is the Guru's Word reflecting on which one attains to one's God. And one loses one's self and stilled is one's desire and the Bride attains to her Spouse.

\* \* \* \* \*

Meeting with the True Guru, one's darkness is dispelled. And then, one's ego is stilled and into God one merges.

\* \* \* \* \*

When one reflects on the Guru's word, one is rid of one's ignorance. And when one meets with the Guru, one attains the Door of Salvation.

\* \* \* \* \*

The rusted iron too is transmuted into gold, if it meets with (the philosopher's stone of) the Guru.

\* \* \* \* \*

The True Guru is the Boatman and the Word (the oars), to ferry one to the other shore, where there's neither wind, nor fire, nor water nor form, and where abides our True Lord dispensing the True Name which takes us across. They who were led by the Guru, reached the other shore, attuned to the True One. And they overcame their 'coming and going', their soul merged in the oversoul; yea, through the Guru's Wisdom poise wells up in one, and one merges in Truth.

\* \* \* \* \*

The Guru is the pool of Nectar, we are the swans on its

bank; yea, the sea of rubies and corals, and pearls and diamonds of the Lord's praise with which my body and mind are imbued.

\* \* \* \* \*

They who are under the sway of the Guru, their deeds are true; and they come not, nor go, nor are they subject to the laws of death. They cling not to the branches but the roots, and within them is the zeal for Truth.

\* \* \* \* \*

I'd believe only in him as the Guru who makes me cherish the Truth, and utter the unutterable, and merges me in the word.

\* \* \* \* \*

The God is merged in the Guru who disseminates His word.

\* \* \* \* \*

The True Guru has made me see the world, the underworld and the sky through His Grace. Yea, that Lord of the Universe who is, and will ever be, and it cast not into the womb, Him I See within my heart.

\* \* \* \* \*

It is only when the True Guru is merciful that one See-eth Him, and, wandering through a myriad births, on Heareth His word.

\* \* \* \* \*

Without the Guru, devotion nor love for God wells up within us, nor are we ushered into the society of the saints. Without the Guru, one is blind, and is involved in strife. Through the Guru is the mind purged, through the (Guru's) Word is one's mind cleansed. It is by meeting with the Guru that one conquers one's self and one ever reveals in the Yoga of God's devotion. Associating with the Guru-saint, one is rid of all one's maladies, says Nanak : "In this way [through the (Guru)] is one Blest with the Yoga of Equipoise."

\* \* \* \* \*

Meeting with the Guru, one's intellect becomes sublime. And  
the mind becomes immaculate, and one is rid of one's ego.

\* \* \* \* \*

The True Guru is one who unites one with all.

\* \* \* \* \*

## *Good and Evil*

\* \* \* \* \*

Good are they who are judged good at the Lord's Door.

\* \* \* \* \*

Friend, that food, that pleasure is vain which fills the mind  
with evil and makes the body writhe in pain.

\* \* \* \* \*

When I found God's trust, the evil in me turned into good.

\* \* \* \* \*

The true and wise farmer knows that one sows the seed  
only after one has tilled the land and furrowed it.

\* \* \* \* \*

The self-willed are never at peace while those turned God-  
wards are steeped in his Wonder.

\* \* \* \* \*

If the soul of man merges in the Oversoul, and his mind  
is attuned to the higher Mind of the Guru's, then the desire  
for violence, ego and the wander-lust of the mind depart,  
so do our doubts and woes.

\* \* \* \* \*

If good deeds be thy farm and thy seed be of the Word  
and the way of Truth thy water, the growth will then be  
of faith. Thus wilt thou gather the knowledge of heaven  
and hell.

\* \* \* \* \*

The mud of sin sticks to you, but you are like a frog who



knows not that he lives with the lotus (of God). The black-bee teaches you the lesson (of love), but you hear it not.

\* \* \* \* \*

The more clever I am, the more load I carry.

\* \* \* \* \*

Where the deeds are good, there is a perfect mind too.

\* \* \* \* \*

He whose plants are we, He whose garden is the world,  
He names the trees according to their fruit.

\* \* \* \* \*

So does a man flow as his mind be, and so does he gather  
the fruit as is his destiny. What is soweth, he also reapeth.

\* \* \* \* \*

O woman, where is happiness without merit?

\* \* \* \* \*

What kind is the love that clings to the Other? He alone  
who merges in His love is the true lover. He who's good  
only when to him good is done and in adversity becomes  
adverse, call him not a lover, for he trades in love.

\* \* \* \* \*

He who both greets and is impudent to the Master is  
pulled from the roots. For, both his aspects are false and  
are of no account to his Lord.

\* \* \* \* \*

Friendship with the unwise, and love of the egotists, are  
like a line drawn across water of which there is neither sign  
nor mark left.

\* \* \* \* \*

Evil are the ears that hear slander, evil the hands that grab  
what is another's, evil the eyes that feed on the beauty of  
another's woman, evil the tongue that tastes other than  
God. Evil is the mind that craves for the Other, evil the  
body that does no good to another. O, evil is the smell that  
issues from evil.

\* \* \* \* \*

Cursed is the life which one leads only to swell one's belly.

\* \* \* \* \*

The false one neither has honour, nor name, like the black crow who is ever unclean or like a bird imprisoned in a cage, who though he struts about behind the bars, is released not.

\* \* \* \* \*

He who has desire and a sense of mineness, and the love of woman in the mind, is neither a man of this world, nor of the other.

\* \* \* \* \*

Lust and wrath are the two crops : seasons, night and day. We water the (body's) farm with greed, and sow in it the seeds of illusion, and our desire tills the land. The ripping is of evil intent; and the harvest is of sin; this is what earns through the Lord's Will. And when of him the Amount is asked, the womb (of his deeds) is declared.

\* \* \* \* \*

He who stains his countenance with sin gets not refuge in the Lord's Court.

\* \* \* \* \*

As iron is melted in the furnace, and then recast, so is the evil-doer cast into the womb again and over again.

\* \* \* \* \*

## *Pain and Pleasure*

\* \* \* \* \*

Pain the cure, pleasure the malady, for, where there is pleasure, there, Thou, O God, art not.

\* \* \* \* \*

The Wise one is he who abides in the Will of God and looks upon pain and pleasure alike.

\* \* \* \* \*

If the seeker cries out and begs at the Lord's Door, the Lord hears him and whether He blesses him or curses him, he must revel in His Glory.

\* \* \* \* \*

Out of the clear, blue waters sprouts the lotus and also the film of ignorance. The lotus lives with both, and yet keeps detached from both. But the frog knows not and eats only the dirt. It abides ever in water, but knows not love, like the black-bee who only hearing of the glory of the lotus is imbued with its lore, or like the Kumudini flower which lowers its head in prayer when it sees the moon from afar, being intuitively awake. In the nectar-sweet milk are treasured also honey and sugar, but the tick tastes them not, and feeds itself, only on blood!

\* \* \* \* \*

We enjoy myriad kinds of joy to please the mind, but our riches are appropriated by others, while the body returns to the dust. All our possessions too are reduced to the dust in the end, and without the word, the soil (of the mind) is cleansed not.

\* \* \* \* \*

He, who looks upon pain and pleasure alike, by the Guru's Grace, he tastes not death.

\* \* \* \* \*

There is the pain of separation and of hunger and of disease and the power of death. O physician, which of these maladies would you cure? One indulges in pleasures, forgetful of God and one suffers. But in the immaculate body lives the immaculate swan-soul in which abides the immaculate Name, yea, the essence of God's Attributes. It is through the True Name that one sheds all one's maladies and is emancipated.

\* \* \* \* \*

Nanak : the whole world is in pain.

\* \* \* \* \*

He alone is in pain who indulges in pleasures, forgetful of God.

\* \* \* \* \*

## *The Practice of the Way*

\* \* \* \* \*

Truth alone saves us, yes, Truth alone.

\* \* \* \* \*

If we surrender our body like a woman to our Master, He enjoyeth it.

\* \* \* \* \*

The body is the farm, thy actions the seed, it is watered by the name of God in whose hands is the whole earth. The mind is the farmer and when the tree sprouts in thy soul, one attains to the state of Nirvana.

\* \* \* \* \*

(Maya), the great deceiver, deceives him not, nor doth the dagger (of ego) hurt him, who liveth as God willeth.

\* \* \* \* \*

Put thou the oil of wisdom (in the mind's lamp) gathered the sacred books. Let thy wick be of the Lord's fear, then fire it with the torch of Truth. Thus will thy lamp be lighted and thy Lord wilt thou meet.

\* \* \* \* \*

Dedicate thyself to service in the world and thou gettest a seat of Honour in the Lord's Court.

\* \* \* \* \*

The Guru's Word is the Bride's decoration and, so decked, she surrenders herself to her Lord. And, with joined palms, she stands in wait for Him with prayer in her heart. Such is the bride of true colour, imbued with His love, decked

in the red bridal robes and living in fear of the Lord.

\* \* \* \* \*

The (true) bride is she who sleeps, carefree, in her Lord's embrace.

\* \* \* \* \*

All have merit save myself and beauty too, but I love my only God and I am met with by Him through the Guru's Word and then He forsakes me not.

\* \* \* \* \*

Without the Capital, the Trader looks about in the four continents in vain, for he knows not the reality that his Capital lies buried within himself.

\* \* \* \* \*

He, our God, testeth us on the touch-stone with love and attention.

\* \* \* \* \*

The collyrium of knowledge dispelleth all thy fear and thou see-est the Pure One in His love.

\* \* \* \* \*

I sought and sought and found my God. In his fear, I was united with him.

\* \* \* \* \*

I ask my Guru, "Pray tell me how shall I go thy way?" Says he, "Keep the Lord's praise in thy mind and burn the agony of ego, and thou shalt meet thy Lord in the region of Bliss, for the True One is met through Truth."

\* \* \* \* \*

Without loving-adoration of God, one's body is cleansed not.

\* \* \* \* \*

Blessed is the devotee who's above ritual, above the domain of the mind and is awake to the knowledge that the lord knoweth all.

\* \* \* \* \*

Truth and contentment, let these be thy two cymbals and to see Him ever, let this be thy subtle music. Let the Lord's fear within thy mind be thy turning-around in dance. To roll in dust is to know the body as dust.

\* \* \* \* \*

To slay the self : this, indeed, is the essence of the six Sastras, and to realise the Light of the All-pervading, perfect God in all.

\* \* \* \* \*

The Godwards remain loving, pure and immaculate as the lotus, which, its roots in mud, waveth detached above the water's brim.

\* \* \* \* \*

When Thou art our body and soul, to ask Thee for sustenance is to waste one's breath.

\* \* \* \* \*

We know the Truth, when in our heart abides the True God, and we cleanse our body of falsehood and make it pure.

\* \* \* \* \*

We know the Truth, when we love the Truth.

\* \* \* \* \*

We know the Truth, when our soul knows the Way, and, cultivating the farm of our body we sow in it the seed of God.

\* \* \* \* \*

We know the Truth if we receive the True instruction and are compassionate to life and give away our bit in wholesome charity.

\* \* \* \* \*

We know the Truth if we abide at the pilgrim-station of the Self, and as in the Guru's Will, so abide we.

\* \* \* \* \*

They who sow the whole seed reap Honour, but how shall the broken seed sprout? First, the seed should be whole, then the season propitious (only then does the seed sprout).

\* \* \* \* \*

In God's fear, if the (body's) raw cloth be boiled and then it be mercerised with humility, and imbued with devotion, it takes on the Colour of God.

\* \* \* \* \*

Apply the collyrium of (God's) fear to thy eyes, and deck thyself with love. Yea, then alone art thou the true Bride when thou lovest thy Lord.

\* \* \* \* \*

Go and ask thou the true Brides, how did they attain unto their Lord? (Yea, in this way) that whatever He does they submit to His will, and neither argue with him, nor force their will. Through whose love, one finds the (life's) object, why stick not fast to His Feet? And do as He commands, and surrender our body and mind to Him, and thus make ourselves fragrant. Says the true Bride : 'O Sister, true is the Lord attained.'

\* \* \* \* \*

Let thy mind be the holding-ends of the cord and the churning-stick be of being ever-awake. And let the churning be the uttering of the Lord's Name with the tongue : thus wilt thou gather the butter, yea, the Nectar of the Lord. Let thy mind be the abode (of God) washed in the waters of Truth, and make leaf-offerings of devotion, and dedicate to Him even thy life; thus wilt thou enjoy union with thy Lord.

\* \* \* \* \*

Build the boat of contemplation and self-control that you cross (the Sea of material existence) unobstructed, as if there was no sea to cross, nor tides to contend with. Such, then, will be thy easy path.

\* \* \* \* \*

The Yoga's way is of knowledge, of the Brahmins the way of the Vedas, of the Kshatriyas the way is of heroism, of the Sudras the service of others. The way of ways, however, is the way of the World. He who knows its mystery, of him Nanak is a slave. Yea, he himself is the

manifestation of the immaculate God.

\* \* \* \* \*

Of Compassion the cotton, of Contentment the thread, of Countenance the knot, of Truth the twist; this is the sacred Thread of the soul. For, it breaks not, nor is it soiled nor wasted nor burnt.

\* \* \* \* \*

He who disciplines the mind endowed with eight miraculous powers, and, through deeds, dwells upon the detached God and overwhelms the wind, water and fire (within) him becomes manifest the True Name of the Immaculate Lord.

\* \* \* \* \*

The collyrium of Wisdom dispels all fear and one sees the immaculate One in His love, and knoweth both the subtle and the manifest, if one keepeth one's mind in its place.

\* \* \* \* \*

When one meets with the True Guru, one's Doubt is shattered, and cease the outgoings of one's mind, and then of the (Mind's) spring out-oozes (Bliss), and attuned to the Melody of equipoise in one's very Home, one becomes intimate with one's Spouse.

\* \* \* \* \*

This mercurial mind is held and abides in Truth, real Home when the Lord's Name is one's support, and one loves truly one's Lord. Then the Creator-Lord unites one with Himself, of Himself.

\* \* \* \* \*

Let not the mind sleep within one's home, nor without.

\* \* \* \* \*

My body wears the simplicity of a mendicant; my mind is the temple and I bathe at the fount of my heart. The Word (of the Lord) alone abides in my mind, so I'll be cast not into the womb again.

\* \* \* \* \*



Merge thy consciousness in thy God in such a way, that, making thy body a raft, thou ferriest the Sea across. Within thee is the fire (of craving), quench it, and then the light of wisdom will ever burn even and bright within thee. This light then makes thee swim across the Sea (of material existence), and thy mind is illumined and thou knowest all.

\* \* \* \* \*

Practise thou Truth alone; for, vain is every other attachment; yea, let this mind be bewitched by the True One alone, and let the tongue taste naught but Truth. For, save for the Lord's Name all else tastes insipid; and those that are not God's, carry on their heads the load of sin.

\* \* \* \* \*

He who knoweth himself, knoweth (God), and his soul mergeth in the Oversoul.

\* \* \* \* \*

Whosoever keeps detached and above (desire), through the Guru's Word, he finds his God in the House of Fearlessness.

\* \* \* \* \*

Let (disinterested) works be the trunk, the Lord's (Name) the branches, righteousness the flowers, and gnosis the fruit, and attainment the leaves, and the purging of the mind's ego the shade. See thou thy (Lord's) Power with thy eyes, hear His Word with thy ears, and utter the True Name through thy mouth, Yea, thus are the goods of glory assembled and one is attuned to God in a state of Poise.

\* \* \* \* \*

Thy forelocks are in Yama's grip, still knowest thou not, O mind?

\* \* \* \* \*

My wife, son, father, brother who of these will hold my hand? And when I fall in the grave, not one will come to my rescue when the last prayer is read.

\* \* \* \* \*

By true living, they who find the Truth and receive the Wisdom of the Guru, they are neither born nor do they die; their comings and goings are ended.

\* \* \* \* \*

The Bride is widowed not if she merges in her True Lord.

\* \* \* \* \*

It is the self-bound who cometh and goeth, for the Godman abideth ever in Truth.

\* \* \* \* \*

Man emerges out of the Lord's Will, he quits also as is the Will, he mergeth too in the Will.

\* \* \* \* \*

The false ones come into the world, but find no refuge and leaning on the Other, they come and go.

\* \* \* \* \*

They are born not, nor do they die, they come nor go, whose minds are instructed by the Guru's Grace. They are like unto the one from whom they emanated.

\* \* \* \* \*

He who looks upon pain and pleasure alike, by the Guru's Grace, he tasteth not death.

\* \* \* \* \*

One loads the Boat (of life) with sin and Launches it upon the Sea (of existence), and lo, one sees not the other shore, nor the port of sail. Dreadful is the Sea, but there's no Boatman, nor the Rowers to row the Boat across.

\* \* \* \* \*

The body is mere earth in which speaks but air. When dust to dust returns and air merges in the air, then what is it that dies? Dies the individuated consciousness, dies one's strife, one's pride of self, but dies not, the all-seeing Soul.

\* \* \* \* \*

## *The Unstruck Melody*

\* \* \* \* \*

The Unstruck Melody that thou seekest to hear, hear thou it in the instruction of the Guru.

\* \* \* \* \*

He, thy Lord, is immersed in the Unstruck Melody of the Word.

\* \* \* \* \*

Meditating on the Guru's Word, thy wholesome Unstruck strains one hears.

\* \* \* \* \*

How is one to perform Thy worship, O Thou destroyer of coming and going? Thy Unstruck Melody (within) drummeth ever thy glory.

\* \* \* \* \*

My doubt and fear are dispelled now that I hear the unstruck Melody.

\* \* \* \* \*

Now the mind wanders not, nor the wind waits for the Yogi is attuned to the Unstruck Melody of the Word, And the subtle five strains make him detached. Yea, it's God who plays upon the inner harp.

\* \* \* \* \*

One overcomes lust, wrath and ego, nay, all the five 'thieves' through the five strains (of the Unstruck Melody), and with the Sword of Wisdom one grapples with one's mind, and the desires of the mind are re-absorbed in the Mind.

\* \* \* \* \*

If the Unstruck Melody (of the Word) rings within one, night and day, (then) the state of the Deathless Lord is known by the Guru's Grace.

\* \* \* \* \*

When rings the Unstruck Melody within one, one is rid

of one's fears and doubts.

\* \* \* \* \*

When one's quintessence merges in its like, one's mind is satiated, and shedding the sense of the Other, one brings the mind home, and the current of Life flows within one and the sky (of the Tenth Door) resounds (with the Unstruck Melody).

\* \* \* \* \*

Hear you the Melody in the House of the Fourth State, attuned to the region of Void, and then you reflect on the ineffable Word and your mind's outgoings submerge in the Mind.

\* \* \* \* \*

They who love not, know not the taste of God. For, if one be a guest in an empty house, he shall return as empty as he came.

\* \* \* \* \*

In the cage of Love, the parrot (mind) utters the words of Love, and it pecks at the Truth and sucks Nectar! and when it flies out and away, it comes not back again.

\* \* \* \* \*

There is but one Devotion and one Love (of God), but without being tinged with His fear, love is an illusion.

\* \* \* \* \*

## *The Holy Company*

\* \* \* \* \*

In the company of the Holy, one attains to the Guru who is like the Kamdhenu, the Giver of Salvation.

\* \* \* \* \*

What kind is the company of the Saints? Where utter they the Name of the One alone.

\* \* \* \* \*

If one cherishes Righteousness in the company of the Saints, it brings him Merit and his mind is comforted. When one's countenance is anointed with the Dust (of the Saint's feet), the (Mind's) iron is transmuted into gold.

\* \* \* \* \*

### *The Saints*

\* \* \* \* \*

Friends are they who accompany us even into the other world and wherever we are called to account, here they stand (as our pledge).

\* \* \* \* \*

The God-man comes and goes as he wills.

\* \* \* \* \*

### *Genesis*

\* \* \* \* \*

From the True One came air, from air came water, from water the three worlds created He, and filled all hearts with His Light.

\* \* \* \* \*

### *Detatchedness*

\* \* \* \* \*

As the lotus lives detached in waters, as the duck floats care-free on the stream, so does one crosses the Sea of existence, his mind attuned to the Word. He who lives detached, enshrining the one Lord in the mind, shorn of

hope living in the midst of hope, and sees what is unperceivable and unfathomable, of him Nanak is a slave.

\* \* \* \* \*

### *Bad Company*

\* \* \* \* \*

Thieves, illicit lovers, prostitutes and touts keep company together, as do men of irreligion eat out of the same bowl. They know not the Lord's praise, for within them abides evil. If an ass be pasted with sandal-paste, he will still roll in dust.

\* \* \* \* \*

### *Forms and Rituals*

\* \* \* \* \*

They read the holy books, perform prayers and then fight! And they worship stocks and stones and then, like the herons, enter into a pseudo-trance. In their mouth is falsehood, though their body be decked with piety, and the three lines (of Gayatri) they recite three times a day. Round their necks is a rosary, and on their foreheads the saffron-mark and the unstitched cloth upon their loins, and a cover on their heads. But if they knew the nature of their God, they would know these rituals to be false.

\* \* \* \* \*

The Lord's Praise is the sacred Thread.

\* \* \* \* \*

The man-eaters say the five prayers! And they who wield the knife wear the sacred Thread! On their foreheads is the

saffron-mark and their loins are girt by unstitched cloth, but in their hands is the knife; know ye, they are the butchers of the world.

\* \* \* \* \*

False from within, honourable from without, if such be one's way in the world, one's dirt goes not, even if one bathes at all the sixty-eight pilgrim stations. They whose heart is silken soft, though they be robed in rags, they are the blessed ones on the earth. For they are attuned to their Love and seek ever to see His Vision, and care not for any but their Lord, the God, and what He gives they eat, and wait ever upon His Door.

\* \* \* \* \*

We read immense loads of the sacred texts for years, and all life through, but only one thing is of account to our God – our heart – the rest is all vain prattle.

\* \* \* \* \*

To subdue desire through Hatha-yoga wears off the body. Through fasting and penances, the mind is subdued not.

\* \* \* \* \*

Wandering through the pilgrim-stations, one is rid not of one's maladies.

\* \* \* \* \*

If one dyes one's robes in ochre and dons the distinctive coat of a mendicant, and tearing off one's usual wear, one wears a wallet, but spreads it out to gather coins, and begs from door to door, but instructs others in wisdom : lo, the blind of mind loses all his honour this way. He is torn by Doubt and so reflects not on the Word, and gambles his life thus away.

\* \* \* \* \*

## Ego

\* \* \* \* \*

If one spots out the ego within, one realises the Gate of Deliverance.

\* \* \* \* \*

Intoxicated with ego, greed and self-willedness, she is immersed in Maya. But in this wise, the ignorant Bride findeth not her Spouse.

\* \* \* \* \*

The egocentrics strayed by doubt, like mad.

\* \* \* \* \*

The (love of) body, riches and women are all manifestations of one's ego. Save for the Lord's Name, nothing goes along with man.

\* \* \* \* \*

Through ego or conceit, one attains not God, even if one utters the Gospel or reads it aloud to others.

\* \* \* \* \*

Slander no one, nor incite, nor provoke another : for the egocentric, who goes this way, is blind and ignorant.

\* \* \* \* \*

Abiding in the house of contentment and equipoise, one is rid of the vice of ego.

\* \* \* \* \*

When one dies to the self, one becomes all-knowing.

\* \* \* \* \*

The world came into being through a sense of individuation.

\* \* \* \* \*

Without meeting with the Guru, one is enveloped by the smoke of ego.

\* \* \* \* \*



The God-man conquers his mind by stilling his ego.

\* \* \* \* \*

O ego, the cause of our coming and going, O soul of sin!

\* \* \* \* \*

Yea, he alone is emancipated in life who is rid of his ego.

\* \* \* \* \*

One indulges in ego, and the sense of mineness of and lo, one is driven by hope and desire. But what, indeed does one carry along save for the poison and dust (of Maya).

\* \* \* \* \*

Who is it that dies, who, pray, is the destroyer, who is it that comes and goes? Who is it that attains Bliss, whose consciousness is it that is merged (in God)? It is through ego that one dies; it is the sense of 'mineness' that destroys and it is the river of air that surges (to keep one going). But one's craving is "tired" only when the mind is imbued with Lord's Name.

\* \* \* \* \*

Where I-amness is, Thou art not; yea, when Thou art within me, then 'I' am not.

\* \* \* \* \*

The world is differentiated, because of 'I-amness'.

\* \* \* \* \*

## *The Phenomena*

\* \* \* \* \*

Riches and beauty are like the shade of the swallow-wort tree.

\* \* \* \* \*

The world is a passing vanity, enshrine thou this Truth, O my mind.

\* \* \* \* \*

The world is like sea-waves, like lightning's flash. It goeth as often as it cometh.

\* \* \* \* \*

Whatever I see, there is the union of matter and spirit in the creation which our Lord the God pervades.

\* \* \* \* \*

From the True One came air, from air came water, from water sprang the three worlds and He, the Lord, pervaded all.

\* \* \* \* \*

The world is like a play, like a dream : in an instant, the play is over.

\* \* \* \* \*

What kind of station is this world? It would be a true home only if it stayed!

\* \* \* \* \*

The sky and the earth will pass away, the One alone will remain. The sun and the moon, night and day and myriads of stars will also go, but the abode of the one God will stay eternally and forever.

\* \* \* \* \*

When the crop (of life) is ripe, it breaks with a click and is destroyed; how can then one be proud of the mere coming and going?

\* \* \* \* \*

True are Thy worlds, True Thy universes, True Thy regions, True the form Thou createst.

\* \* \* \* \*

The world is the abode of the True one, in it the True one abides.

\* \* \* \* \*

Nanak : creating the world of life, and implanting His Name within it, God made it the expression of His eternal Law.

\* \* \* \* \*

I see within myself the whole world mirrored, by the

Guru's Grace, and I deal with it in Truth, seated in poise.

\* \* \* \* \*

From the Unmanifest, He, the Pure One, of Himself became manifest; from being attributeless, He endowed Himself with attributes.

\* \* \* \* \*

It is for the God-man that our True God established the earth.

\* \* \* \* \*

Beauty and dominions last but for a few days, but if one is blest with the Lord's Name, one's (inner) darkness is illumined.

\* \* \* \* \*

The world is like the quadruped : and ego is the butcher. The Lord, creating the creation, has left it free to do as it wills.

\* \* \* \* \*

The world comes into being through a sense of individuation, and, forsaking the Lord's Name, it comes to grief.

\* \* \* \* \*

Yea, this world is the house of desire, and whosoever resides in it, is burnt down by ego.

\* \* \* \* \*

On the (world's) pasture-land, one passes but a few days and sports, enveloped by darkness; and like the juggler, one juggles one's part, as one mumbles in a dream.

\* \* \* \* \*

As rotate the buckets hung on the chain of the persian well, one being emptied and the other being filled, so is the play of our God; He acteth as is His wondrous glory.

\* \* \* \* \*

The world is like the dust; if one deals in dust one earns ashes. The body too is but dust, for, when the soul flies away, one rolls in dust.

\* \* \* \* \*

## Omens

\* \* \* \* \*

One keeps count of the auspicious days, but thinks not that our God, the one Supreme Being, is above and beyond these.

\* \* \* \* \*

## The Beginnings

\* \* \* \* \*

For aeons of years, there was nothing but chaos; and there was neither earth, nor sky, only God's Infinite Will was. And, there was neither night nor day, neither the sun nor the moon, and God was in Himself contained. Neither there were the (four) sources of creation, nor of speech. Neither air there was nor water; neither birth, nor death; neither coming nor going. Neither divisions of the world there were nor of the underworld, nor the seven seas, nor rivulets, nor streams. Neither was then the sky, nor the earth; nor the world, nor the underworld. Neither the nether regions there were, nor death there was nor time; neither being nor becoming, neither heaven nor hell. Neither was there the trinity of Brahma, Vishnu and Shiva, nay, not another but the Absolute Lord. Neither woman then was, nor man; neither caste, nor station, neither pleasure nor pain. Neither there were the celibates, nor men of charity, neither the adepts, nor the seekers, neither indulgers in joys of the flesh, nor the Yogis, Jangams, or Nathas, neither sect there was nor creed. Neither were there the practisers of austerities or contemplation, nor of self-control; neither worshippers nor fasting men. Yea, there was no one to utter, "Lo, there's also another." The Lord only Himself was in absolute Bliss and prized only Himself His own glory.

\* \* \* \* \*

## The Four Ages

\* \* \* \* \*

Nanak : for the spirit-filled human body there is a chariot and a charioteer. Age after age they change, yea, the wise one knoweth it all. In the age of Satya, contentment is the chariot and religion the charioteer. In the Treta age, countenance is the chariot and power drives it on. In the Duapar age, austerity is the chariot and charity its driving force. In the Kali age the chariot is of fire and it driven along by falsehood.

\* \* \* \* \*

## Woman

\* \* \* \* \*

From the woman is our birth, in the woman's womb are we conceived. To the woman are we engaged, to the woman are we wedded. The woman is our friend, from the woman is the family, yea, through the woman are our bonds with the world. Why call woman evil who gives birth to kings and all? From the woman is the woman, without the woman there is no one, save the one God alone.

\* \* \* \* \*

## Household

\* \* \* \* \*

Amidst the impurities of the world, he who abides in the Pure One attains the true way of Yoga.

\* \* \* \* \*

One must live in the world as the lotus lives, detached, in water, or as the duck lives in a stream.

\* \* \* \* \*

## *Transmigration*

\* \* \* \* \*

Precious is human birth : only those turned Godwards  
attain unto it.

\* \* \* \* \*

Without the Guru's Grace, one cometh and goeth.

\* \* \* \* \*

By true living, they who find the Truth and receive the  
Wisdom of the Guru, they are neither born nor do they die.  
Their comings and goings are ended.

\* \* \* \* \*

The God-man cometh and goeth as he willeth.

\* \* \* \* \*

The bondage of ego is that we are cast into the womb.

\* \* \* \* \*

O ego, the cause of our coming and going ! O soul of sin !

\* \* \* \* \*

## *The Mind*

\* \* \* \* \*

In thy mind are the jewels, the rubies, the pearls and the  
diamonds!

\* \* \* \* \*

What kind is the man of Wisdom? Yea, he who knoweth  
himself, he alone knoweth.

\* \* \* \* \*

If thy mind be impure, impure also are thy body and tongue.

\* \* \* \* \*

O my mind, love thy Lord as is the love of the fish for  
water. The more the water, the more she revels and her

body and mind are at peace. O my mind, love thy Lord as the Chatrik bird loves the rains; all the pools are brimful and green is the earth, but he longs only for the auspicious drop. O my mind, love thy Lord as water loves the milk. It suffers itself the heat, but the milk it allows not to burn.

\* \* \* \* \*

Water is held in the pitcher, but without water can a pitcher be shaped? The mind is held by Wisdom, but without the Guru's Wisdom, how can the mind be gathered?

\* \* \* \* \*

If the mind becomes stranger to itself, estranged from it, then, is the whole world!

\* \* \* \* \*

When the mind is satisfied by the Mind, then is shattered one's ego and cease one's outgoings.

\* \* \* \* \*

If one holds one's mind in a seedless trance, the Swan-soul then flies not out, nor the Wall (of time) falls.

\* \* \* \* \*

The body is the store-house, the mind its pedlar, and it is the mind in poise that deals in Truth.

\* \* \* \* \*

When there wasn't a human body or heart, the mind abided in the Absolute Lord in detachedness.

\* \* \* \* \*

The God-man conquers his mind by stilling his ego.

\* \* \* \* \*

As the mind leads, so the mind goes. Yea, this mind now drives towards virtue, now sin.

\* \* \* \* \*

If one disciplines the mind, through which eight psychic powers are attained, and, through deeds, contemplates the True One, the ever-Detached, and abandons his humours born of wind, water and fire, then within his heart abides

the immaculate and True Name; to it is then one's mind attuned, and then death overwhelms him not.

\* \* \* \* \*

The mind is mercurial; it is held not, and surreptitiously it eats the green shoots (of evil). If one cherishes the Lotus-Foot (of God) in the mind, one lives eternally, and abides ever in a state of super-consciousness.

\* \* \* \* \*

The body is the furnace, in which is (cast) the iron of the mind, and it is heated by the five fires. And the coals are of sins stacked with tongs of care; and lo, the mind is burnt.

\* \* \* \* \*

If one shuts up the (mind's) snake in the basket, its poison goes not.

\* \* \* \* \*

O my mind, what did you bring into the world, and what will you take out? O my mind, you are delivered only if you are rid of your Doubt.

\* \* \* \* \*

Mercurial is the mind, so it knows not the extent (of God).

\* \* \* \* \*

The mind wings ceaselessly after Maya, like the bird across the skies, and it is only when the five Thieves (within) are overwhelmed through the (Guru's) Word, that calm prevails in the blessed township (of the body).

\* \* \* \* \*

## *Hereafter*

\* \* \* \* \*

He whose protector is the Guru-God, he is questioned not Hereafter.

\* \* \* \* \*



In the world beyond, only virtuous deeds are taken into account. The evil-doer is thrashed and he wails, but who is there to listen to his woes? The blind of mind has wasted his life away.

\* \* \* \* \*

Hereafter, caste and power are of no account, for a new man is born into the world of God. Yea, they whose honour is of account to the Lord, they alone are men of honour.

\* \* \* \* \*

If a literate man be a sinner, an illiterate saint is punished roar his stead. And who is the literate, who illiterate one, is to be considered only in the Court of God. Yea, he who follows his mind's will (is illiterate and) shall suffer Hereafter.

\* \* \* \* \*

Man commands here as he wills, but Hereafter he passes through a narrow path. And, naked he is driven to hell and he is struck with terror.

\* \* \* \* \*

Hereafter, one has to cross the Sea of Fire with its poisonous fumes, and, there, no one, save for one's soul, keeps company with one. Yea, the Sea of Fire blazes, its waves trapping high, and egocentric is cast into it and he is roasted therein.

\* \* \* \* \*

## *Signs and Symbols*

\* \* \* \* \*

Without the Lord's True Name, what use are the saffron-mark or the sacred Thread?

\* \* \* \* \*

The more one takes to garbs and distinctive marks, the more one's body suffers. O life, these are thy own doings!

\* \* \* \* \*

## *Heaven and Hell*

\* \* \* \* \*

The false ones find no refuge, their faces are blackened and they are marched off to hell.

\* \* \* \* \*

Thy name, O Lord, is 'The Formless One' : dwelling on it, one goes not to hell.

\* \* \* \* \*

If ego does one land in heaven or hell.

\* \* \* \* \*

## *Pilgrimages*

\* \* \* \* \*

How can the Undeceived One be deceived by bathing (at the holy places), or (customary) charity or (mere) knowledge, or ablutions ?

\* \* \* \* \*

You go to bathe at the pilgrim-stations with an evil mind and the body of a thief. So while your one part is washed, the other parts are sullied twice over. From without, you are cleansed like a gourd, but within you is sheer poison. The Saint is blessed even without (such a wash), for, the thief remains a thief even after ablutions.

\* \* \* \* \*

## *Fasting and Food*

\* \* \* \* \*

Men of contentment serve their Lord and dwell upon no one but the True One alone. They put not their feet in sin and practise what is good and holy. They loosen their worldly bonds and eat but sparingly.

\* \* \* \* \*

As one starves, one loses taste of the tongue, and in love with the Other, one grieves immensely.

\* \* \* \* \*

The foodgrains are a god, so are water, air, fire and salt. And when one mixes ghee, the fifth god, with food, it becomes purer still.

\* \* \* \* \*

All things we eat and drink are pure, for the Lord has blest us with them in His mercy.

\* \* \* \* \*

O friend, that food, that pleasure is vain which, if indulged pains the body or brings to the mind thoughts of sin.

\* \* \* \* \*

## *Nirvana and Emancipation*

\* \* \* \* \*

He has neither hunger nor thirst, and his mind pleased with itself, he seeks the all-pervading, detached God in every heart.

\* \* \* \* \*

As the lotus lives detached in water, or the duck in the stream, so does one cross the Sea of material existence, his mind attuned to the Word, enshrining the One God in the mind, shorn of hope in the midst of hope.

\* \* \* \* \*

The God-man is for ever emancipated.

\* \* \* \* \*

When one overcometh the three Modes, one eateth as of the Uneatable. And then, Nanak, the Emancipator of Himself emancipateth.

\* \* \* \* \*

He who dies to the self, being ever-awake to the Word, alone is emancipated.

\* \* \* \* \*

Without meeting with the True Guru, one is emancipated not.

\* \* \* \* \*

## Man

\* \* \* \* \*

Precious is the human birth; only those turned Godwards attain to it.

\* \* \* \* \*

Says Nanak : "That alone happens what God Wills, for nothing is in the hands of man".

\* \* \* \* \*

Beauteous is God's temple within thee. He, the Creator : has raised it.

\* \* \* \* \*

Implanting His Name within us, God made our body the expression of His Law.

\* \* \* \* \*

Wonderful is found, wonderful is wisdom. Wonderful is life, wonderful its distinctions. Wonderful is form, wonderful is colour. Wonderful are the creatures who wander about naked. Wonderful is air, wonderful the water. Wonderful is fire that works many wonders. Wonderful is the earth, wonderful are the species. Wonderful are the tastes that lure life away. Wonderful is

Union, wonderful is Separation. Wonderful the Hunger, wonderful the experience. Wonderful the praise, wonderful the eulogy, wonderful the Path, wonderful the straying-away. Wonderful the nearness, wonderful the distance : wonderful the Presence one see-eth in the present. O wonder-struck am I to see wonder upon wonder. But it is through perfect Destiny that one knoweth its answer.

\* \* \* \* \*

O ignorant one, what use is thy beauty when the Lord liketh it not?

\* \* \* \* \*

The body that came with thee, that too keeps not thy company in the end. Thy father, mother, sons and kindred, whom you love, cast thee to the flames when the soul departs from thy body.

\* \* \* \* \*

The body is the tree, the mind the bud, the five knowing faculties are the (other) buds. They uniting with God, partake of His Essence, and so are trapped not. They who fly fast seeking the seed (of desire), their wings are clipped and they fall into the trap of immense sin.

\* \* \* \* \*

The body is a lump of dust, an illusory wall of sand; then how, O man, can you earn Merit without the Lord's Name.

\* \* \* \* \*

### *Equipoise (Sahaja)*

\* \* \* \* \*

The Saints, like the swans, abandon not the Pool of Nectar, and, through loving adoration, merge in equipoise.

\* \* \* \* \*

The God-conscious beings dwell upon Him through devotion in a state of equipoise.

\* \* \* \* \*

He alone meets truly with his God who meets Him through equipoise. And then he dies not, nor comes he, nor goes. In the Master is the servant, in the servant is the Lord.

\* \* \* \* \*

Through the Guru's Word, one merges in equipoise, and through equipoise, one attains the essence of the Absolute. Then one goeth not on another path and one who seeketh, finds too.

\* \* \* \* \*

If one holds one's mind in a seedless Trance, this swan-soul then flies not out, nor the wall (of Time) falls.

\* \* \* \* \*

## *Maya*

\* \* \* \* \*

He who is drunk with the wine of Maya, forsaking the Lord's Name, is never at peace, for Bliss comes from the loving adoration of the Guru. He's like a swine, a cur, as ass, a cat; yea, a quadruped, a vile chandala, an untouchable.

\* \* \* \* \*

Neither Maya dies (within one) nor is the mind stilled and the sea (of desire) swells with a myriad waves as if intoxicated with wine. But the (body's) boat, which is directed by the Truth within, sways not upon the surging seas, and is ferried across.

\* \* \* \* \*

Silver and gold are but an illusion, and, one day, they mix

with the dust.

\* \* \* \* \*

The worshipper of Maya passes through the hell of countless species, but he receives the reward of what he had committed.

\* \* \* \* \*

The worshipper of Maya runs after nothing but illusion.

\* \* \* \* \*

When Maya clings to one, one can overwhelm her not, but the True Guru may save one, implanting the God's Name within.

\* \* \* \* \*

## *Karma, Free-will and Grace*

\* \* \* \* \*

As is the state of one's consciousness, so is one's way.

\* \* \* \* \*

Thy Grace is my family.

\* \* \* \* \*

When our body is content with Truth, God's Grace is upon us.

\* \* \* \* \*

Nanak : if the Lord so Wills, He turns a crow into a swan.

\* \* \* \* \*

Of what avail is that gift which we receive through our own efforts? Nanak : a Blessing is that which the Lord, in His Mercy, blesses us with.

\* \* \* \* \*

O God, how canst Thou be angry with Thy own children, for, as Thou belong to them, they belong to Thee.

\* \* \* \* \*

The good and bad that a man does, he receives the reward thereof.

\* \* \* \* \*

O friends, the Writ of our Lord the God can be effaced not.

\* \* \* \* \*

The mind is the paper on which are recorded in the ink of our deeds, good and bad, the impressions as the habit of our cumulative past dictates, but limitless (also) are the virtues of our God. ....For the dross turns into gold if one meets with the Guru who blesses us with the Nectar-Name of God and the fires of the body are extinguished.

\* \* \* \* \*

### *Soul and Oversoul*

\* \* \* \* \*

Krishna may be the god of gods, but higher still is man's Self, yea, his soul.

\* \* \* \* \*

Having abandoned oneself to the Self, one revels, and, then, becoming ashes, his soul departs.

\* \* \* \* \*

This soul had wandered through many births before the True Guru imparted to it the World.

\* \* \* \* \*

Immaculate in the body with an immaculate swan-soul in which abides the Lord's Name, the very essence of the detached God. It drinks all pain like sweet pleasures and so suffers not again.

\* \* \* \* \*

The body and the soul are immensely in love with each other; the male-soul is (detached) like a Yogi, while the body is like a beauteous woman. Lo, the soul enjoys many joys, but, then, he flies out; and while so doing consults



not (with his bride).

\* \* \* \* \*

God resides in the soul; the soul is contained in God.

\* \* \* \* \*

Dieth individuated consciousness, dieth one's strife, one's pride of self, but dieth not the Soul that see-eth all.

\* \* \* \* \*

The drop is contained in the sea, so too the sea in the drop.

\* \* \* \* \*

## *The True Yoga*

\* \* \* \* \*

He alone is a Yogi who knoweth the Way.

\* \* \* \* \*

Yoga is neither in the patched coat, nor in the Yogi's staff, nor in smearing oneself with ashes. Nor in wearing ear-rings, nor close-cropping the head, nor in blowing the horn. If one remains detached in the midst of attachments, one attains to the (true) state of Yoga. One becomes not a Yogi by mere talk. If one looks upon all creation alike, one is acclaimed as a true Yogi. Yoga is not in abiding at the tombs or the crematoriums, nor in entering into a pseudotrance. Yoga consists not in roaming the world, nor in bathing at pilgrim-stations. If one remains detached in the midst of attachments, then, verily, one attains to the (true) state of Yoga.

Sayeth Nārāṇak : "Die thou to thy self while yet alive : yea, practise thou such a Yoga, that without being blown, the Horn ringeth and one attaineth to the state of fearlessness. Yea, if one remaineth detached in the midst of attachments, then verily, one attaineth to the (true) state of Yoga."

\* \* \* \* \*

## Prayer

\* \* \* \* \*

I am shorn of all merit, O Lord, then, how shall I attain unto Thee? Neither I have beauty nor lustrous eyes, nor family, nor culture nor sweet speech. I have neither intuition nor intellect, I'm ignorant and unwise. Bless me Thou, O my Lord, that I repair to thy Feet. Of what avail is my Thou, my Lord, lovest me not, and clinging to the Illusion, I am strayed by Doubt? It is only when I lose my ego that I merge in Thee and become Thy Bride, blest with all the nine treasures of the earth. Birth after birth, I was separated from Thee and I grieved. Now hold me by Thy hand, O my Love, my God, my King !

O God, enjoyable are gold and silver, so are pearls and rubies, but these are Thy gifts, and yet I love them, not Thee. The mansions raised of dust and of decorative stones have lured me away by their grandeur and I sat not by the side of my Love the sky (of my head); the swallows (of age) shriek; the herons (of grey hair) have descended upon me. I am ready to leave for the real Home, O how shall I face Thee now? I sleep, the night (of life) turned into the dawn (of death), and having lost my way I kept separated from Thee. Now, pain is my only refuge. Thou art the Lord of Merit, I am meritless O Lord, this is the only prayer of Nanak to Thee : "Thou hast blest all Thy Brides with Thy company for all these many nights : Isn't there a night also for me?"

When Thou art with me I attain everything. Thou, O Lord art my Master, my capital-stack. When Thou abidest within me I am in Peace. Yea, blessed am I when Thou comest into me if such be Thy Will. Thou makest me a king or a beggar detached from the world. If such be Thy Will, the seas surge in the (heart's) sky.

In thy Will do we cross the Sea of material existence; in Thy will is our load drowned in mid-stream. In Thy Will do I find Thee a colourful Person and then I'm imbued with Thy Praise., O Treasure of Virtue. In Thy Will, Thou seemest dreadful to me and I'm bound to the cycle of coming and going. O Lord, unfathomable, incomparable, seeing Thee, I surrender to Thee. What shall I ask, pray what shall I utter save that I hunger and thirst for Thee?

\* \* \* \* \*

# BASIC INFORMATION ABOUT SIKHISM

## THE SIKH GURUS

1. **Guru Nanak Dev (1469–1539)** : First Guru of the Sikhs. He founded Sikhism.
2. **Guru Angad Dev (1504–1552)** : Second Guru of the Sikhs. He introduced Gurumukhi script. He was a disciple of Guru Nanak Dev.
3. **Guru Amar Das (1479–1574)** : Third Guru of the Sikhs. He carried on the tradition of *Langar* or community kitchen. He was a disciple of the Second Guru.
4. **Guru Ram Das (1534–1581)** : Fourth Guru of the Sikhs. He was son-in-law of Guru Amar Das and founded the city of Amritsar.
5. **Guru Arjan Dev (1563–1606)** : Fifth Guru of the Sikhs. He was the youngest son of Guru Ram Das. He compiled *Guru Granth Sahib* and also got laid the foundation stone of the Golden Temple. He introduced the practice of *Dastanndhi* (one tenth of one's income). He was arrested and martyred.
6. **Guru Har Gobind (1595–1644)** : Sixth Guru of the Sikhs. He was the only son of Guru Arjun Dev. He founded the Akal Takhat at Amritsar. He carried two swords—signifying the concept of *Meeri* (temporal power) and *Peeri* (spiritual strength). He started the training of a regular army.
7. **Guru Har Rai (1630–1661)** : Seventh Guru of the Sikhs. He was the grandson of Guru Har Gobind. He made Sikhism strong and popular.
8. **Guru Har Krishan (1656–1664)** : Eighth Guru of the Sikhs. He became Guru at the age of five and was the youngest son of Guru Har Rai. It is said that just by looking at him all pain vanishes (*Jis dilhe sab dukh jaye*).
9. **Guru Tegh Bahadur (1621–1675)** : Ninth Guru of the Sikhs. He was the youngest son of Guru Har Gobind. He sacrificed his life at Delhi to protect Hindu religion and for upholding the principle of freedom of conscience.
10. **Guru Gobind Singh (1666–1708)** : Tenth Guru of the Sikhs. He was the only son of Guru Tegh Bahadur. He set up the Khalsa order in 1699. He said that the *Guru Granth Sahib* will be the Guru after him.

## GURU GRANTH SAHIB

*Guru Granth Sahib* is the sacred scripture of the Sikh faith. This scripture was compiled and edited over a considerable period by the Fifth Guru, Guru Arjun Dev, at Amritsar. In 1604 it was installed as the presiding holy presence in Hari Mandir (Golden Temple). It contains holy hymns (Gurbani) of six Gurus namely Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev and the Ninth Guru, Guru Tegh Bahadur. Guru Tegh Bahadur's hymns were added by the tenth Guru, Guru Gobind Singh. All the Gurus have indicated in their compositions their name as 'Nanak'. Besides, it includes nearly 6,000 hymns of 36 saint poets from different castes and parts of India. Some of them are: Jaidev (Bengal), Surdas (Awadh); Namdev, Trilochan and Parmanand (Maharashtra); Beni, Ramanand, Pipa, Sain, Kabir, Ravidas and Bhikhan (U.P.); Dhanna (Rajasthan) and Farid (Pakpattan-Pakistan). Guru Gobind Singh ended the personal Guruship. Before his death at Nanded he declared that no body in physical frame was to be the Guru of the Khalsa in any manner. After his going to *Sach Khand*—the abode of God—*Guru Granth Sahib* alone was to be the Guru of the Sikhs ever more. The Sikh faith is strictly monotheistic and this holy book is the presiding deity of the Sikh temple (*Gurudwara*). The holy book is kept wrapped in silken or other valuable robes, installed under an ornate canopy and is constantly waved over with a fly-whisk. All worshippers or devotees while entering the Gurudwara bow to it, make to it offerings of money and *prasad* (sacred food), recite it to seek blessings and hear its pronouncements with deep faith. In its presence all must squat in the prayerful posture and never sit on a bench or any elevated seat.

At the opening are the three prayer-texts—*Japuji*, *Rahiras* and *Kirtan Sohila* which form the staple of the Sikh daily prayer.

*Ek Onkar* forms the first syllable or verse of the Sikh creed, known as Mul Mantra (Basic creed). Rendered in English it will read : 'In the name of the One Indivisible Supreme Being, Eternal Reality, Creator Purusha, without fear, without rancour, Timeless Form, Unborn, Self-Existent; Realised Through Divine Grace.'

## **SOME SACRED PLACES/ PILGRIMAGE CENTRES OF THE SIKHS**

### **1. Talwandi (Nankana Sahib—Pakistan)**

Guru Nanak Dev was born in the village Talwandi which was later called Nankana Sahib. This place is now in Pakistan. A beautiful Gurudwara stands at the place of his birth—Janam Asthan or the sacred birthplace. There are other Gurudwaras also at this place connected with the life of the Guru.

### **2. Panja Sahib (Hasan Abdal—Pakistan)**

This place is about 50 km. from Rawalpindi in Pakistan. While returning from Arabia and other countries, the Guru halted here. Here, he broke the pride of Wali Quandhari—a Muslim saint—who refused drinking water to Bhai Mardana. The Guru asked Bhai Mardana to lift a stone and lo!—the whole water of Wali Quandhari's tank flowed down. The saint rolled down a big rock to kill the Guru. The latter raised his hand and the rock stopped. A print of Guru's hand was made on the rock. There is a beautiful Gurudwara at that place.

### **3. Amritsar (City of Golden Temple)**

This city was founded by the Fourth Guru, Guru Ram Das. The Golden Temple—chief shrine of the Sikhs—is situated here. Guru Arjan Dev got its foundation stone laid. The shrine is gold plated and is surrounded by the sacred tank. The famous Akal Takhat is also situated opposite the entrance to the Golden Temple (Harmandir Sahib).

### **4. Takhts (Seats of Authority)**

#### **I. Akal Takhat (Amritsar—Punjab)**

Akal Takhat, founded by Guru Har Gobind, is the oldest of the five takhts and is situated in the Golden Temple complex in Amritsar. It is the highest seat of justice and worldly authority.

#### **II. Keshgarh Sahib (Anandpur Sahib—Punjab)**

This is one of the five Takhts and it is situated at Anandpur Sahib in Punjab. At this place Guru Gobind Singh founded the Khalsa order on the Baisakhi of 1699.

#### **III. Harmandir Sahib (Patna—Bihar)**

It is the birth place of the Tenth Guru, Guru Gobind Singh. It is also one of the five Takhts and is situated at Patna in Bihar.

**IV. Hazur Sahib (Nanded—Maharashtra)**

Situated at Nanded (Maharashtra), it is also one of the five Takhts. Guru Gobind Singh died here in 1708. Its design somewhat resembles the Golden Temple.

**V. Damdama Sahib (Talwandi Sabo—Punjab)**

Situated at village Talwandi Sabo (Punjab), Damdama Sahib is also one of the five Takhts. Guru Gobind Singh stayed here for about a year and prepared the revised edition of *Guru Granth Sahib*.

**5. Hemkunt Sahib (Uttarakhand—Uttar Pradesh)**

This place is situated in Himalays in Uttarakhand where Guru Gobind Singh, as stated in his auto-biography (Bachittar Natak), had meditated before taking birth at Patna as the son of Guru Tegh Bahadur. A Gurudwara has been built there on the bank of the sacred lake and thousands of Sikhs visit this place every year. It is situated at a distance of about 295 km. from Haridwar.

**Historical Gurudwaras of Delhi****6. Sis Ganj Sahib (Delhi)**

This Gurudwara is situated in Chandni Chowk (Delhi). At this place Ninth Guru, Guru Tegh Bahadur was beheaded on November 11, 1675, when he refused the options of showing miracles and accepting Islam. He accepted death alongwith his three disciples—Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das.

**7. Rakab Ganj Sahib (Delhi)**

This Gurudwara is situated near the Parliament House in New Delhi. Here the severed body of Guru Tegh Bahadur was cremated by Bhai Lakhi Shah Vanjara and his three sons by putting their house to fire to prevent detection by the authorities. The Guru's head was taken to Kiratpur by Bhai Jaita on November 16, 1675.

**8. Gurudwara Bangla Sahib****9. Gurudwara Mata Sundri****10. Gurudwara Bala Sahib****11. Gurudwara Damdama Sahib****12. Gurudwara Nanak Piao****13. Gurudwara Majnu-da-Tila****14. Gurudwara Banda Bahadur****15. Gurudwara Moti Bagh**

## GLOSSARY

**Akal** : Timeless, immortal. This term is central and integral to Sikh tradition and thinking.

**Ages, Four Ages** : In Indian cosmology these are called Yugas, and are, *ad seriatim*, Sati Yuga (the Age of Righteousness), Dwapar, Treta, and Kali-Yuga. The last, Kali-Yuga, is the Age of Sin and spiritual darkness and is now current. Its use is literal as well as metaphorical.

**Amrit (Nectar)** : Water mixed with sugar and treated by stirring it with a double edged sword in an iron vessel and simultaneous recitation of sacred and prescribed hymns. It is used for baptising the Sikhs.

**Amrita** : This term is cognate to "ambrosia" and means "water of immortality". Literally, it means deathless. Mythologically, amrita was one of the fourteen "jewels" churned out of the ocean by the gods and demons. In *Guru Granth Sahib* its use is symbolic, standing for that which confers immortality on the soul—that is, the Divine Word. It also implies the ineffable joy and experience of absorption in God.

**Ardas (Congregation Prayer)** : *Ardas* is a Sanskrit word, from the root, *ard* to ask, to beg, to pray and *as* means wish, hope, desire. Prayer to God is a basic religious activity in Sikh Religion.

**Anand Karaj (Sikh Wedding)** : The wedding ceremony of the Sikhs is conducted in the presence of *Guru Granth Sahib*. Four stanzas comprising nuptial hymn (*lawan*) are recited. While the *lawan* are being read out the couple goes around *Guru Granth Sahib* four times — once for each *lawan*. Tradition is that this ceremony should be completed in the morning before noon.

**Bhagat (Bhakta)** : A devotee. This term is applied particularly to the devotees whose compositions have found a place in *Guru Granth Sahib*.

**Brahm (Brahman)** : The Absolute in its "Unattributed" aspect. Also known as Par Brahm (Transcendent Absolute).

**Death** : In the Gurus' teaching it implies not physical death, but spiritual corruption, leading to 'bondage' which is the bondage of sin and evil. It also stands for the continuing cycle of transmigration, which results in repeated births and deaths, and involvement of the self in lower desires and suffering.

**Dharma** : The principle of righteousness; the urge towards the fulfilment thereof in the universe.

**Five Evils** : *Kama* (lust), *Krodha* (wrath, violence), *Lobha* (avarice), *Moha* (illusion, attachment), *Ahamkar* (egoism).

**Gian or Gyan** : In its Sanskrit form it would be written as Jnan, with the first consonant enunciated in a nasal sound. Literally, knowledge, in its connotation it is parallel with gnoses—esoteric or spiritual knowledge. It is rendered generally as realization, illumination, which is the sense it properly yields in the compositions of the Gurus.

**Guru** : Teacher, preceptor, guide to the spiritual life. In the Sikh tradition, this honorific may not be applied to any one except Guru Nanak and his nine successors, the *Granth Sahib*, and the Sikh congregation assembled for a religious solemn ceremony.

**Gurudwara** : A Sikh temple is called Gurudwara (Gateway to the Guru). *Guru Granth Sahib* is kept here as the presiding deity.

**Guru-Mukh, Gurmukh** : Literally, one facing Godward. Synonymous with the man of faith.

**Incarnation Principle** : The belief that the Supreme Being, particularly Vishnu, takes birth from time to time to restore righteousness in the universe. Such an incarnation is called Avatar (literally, one descended.) There are ten or according to another count, twenty-four avatars of Vishnu, the most prominent being Rama and Krishna.

**Jivan-Mukta** : One liberated while alive is the individual liberated from the control of the ego, and engaged in furthering God's work on earth.

**Kakars** (Five symbols of the Khalsa) :

- (1) **Kesha** : Uncut hair; combines saintliness with sternness.
- (2) **Kangha** (Wooden comb) : Used for keeping the hair clean.
- (3) **Kara** (Iron bracelet) : Worn on the right wrist. Sign of sternness and constraint.
- (4) **Kachhera** (Short breeches upto knees) : Ensures briskness of movement at the time of action and a comfortable underwear at times of rest.
- (5) **Kirpan** (A sword) : Worn by side, is an instrument of offence and defence and a symbol of power and dignity.

**Khalsa** : A Perso-Turkish administrative term, which means royal, not subordinate to anyone, answerable to none subordinate, sovereign, directly administered by sovereign. Generally used for baptised Sikhs.

**Langar** (Community kitchen) : Exists in most Gurudwaras where free meals are served, without any discrimination of caste or creed, to all.

**Manmukh** : Literally, ego-facing, or one guided by his impulses.

**Mukti, Moksha** : Literally, liberation—it is the goal of the seeker's endeavour. It consists in the escape from the cycle of transmigration after death and the control of the lower urges in life.

**Nam** : Literally, name—stands in the Sikh tradition for prayer,



meditation, and absorption in God. Other significations attaching to this are : Divine Order or the Peace that absorption in God brings.

*Nishan Sahib* : A saffron coloured flag attached to a high mast or staff and installed in every gurudwara.

*Pauri* : A verse-piece, part of a longer composition. Sometimes, it is rendered as "stanza" though a *pauri* is not necessarily part of a uniform structural pattern as implied by stanza.

*Purusha* : Literally, the male. Synonymous with the Creator, as also the Absolute. In Sikh scriptural writings it is pronounced as *purakh*, and in compounds like *Adi-Purakh*, *Akal-Purakh* stands for the Supreme being who is Primal and Timeless.

*Pyarns* (Five-Beloved ones) : The first five persons baptised by Guru Gobind Singh on the Baisakhi day of 1699. They were :

- (1) Bhai Daya Singh : Formerly known as Daya Ram—A Khatri of Dalia Village in Lahore district (Pakistan).
- (2) Bhai Dharam Singh : Formerly known as Dharam Das—A Jat of Hastinapur, in Meerut district.
- (3) Bhai Himmat Singh : Former name Himmat—A water-carrier of Jagannath Puri (Orissa).
- (4) Bhai Mohkam Singh : Former name Mohkam Chand—A washerman from Dwaraka (Gujarat).
- (5) Bhai Sahib Singh : Former name Sahib Chand—A barber from Bidar (Karnataka).

*Raga* : A musical measure in the Indian classical tradition. The hymns and other compositions in *Guru Granth Sahib* are arranged according to the musical measures in which these might be sung.

*Sakta* : Literally, worshipper of Shakti. A widespread cult whose practice includes animal sacrifice and certain acts held immoral; also reprobate or misbeliever.

*Satya, Sati, Salt* : Literally that which exists; implied meaning is eternal, true, holy.

*Sat Sri Akal* : Way of greeting when two or more Sikhs meet each other. Each one utters these words with folded hands. Literally means 'God is truth'.

*Veda, Purana, Smriti, Shastra* : Scriptures expounding various aspects of the Hindu (Brahmanical) faith.

*Vishnu* : One of the three aspects of the Creator, believed to be the Preserver of the universe.

*Yama* (popular form *Jam*) : The God of death and retribution; also known as Dharmaraj (the righteous judge).

# DETAILS ABOUT THE SIKH GURUS

S. No.	Name of the Guru	Name of father and mother	Birth Place	Birth—Death	Period of Guruship	Guruship assumed at the age of	Contemporary Muslim Emperor
1.	Guru Nanak (Bedi)	Mehta Kalu Mata Tripta	Talawandi or Nankana Sahib	1469—1539 (70 yrs.)	1469—1539 (70 yrs.)		Babar (1483—1530)
2.	Guru Angad (Trehan)	Pheru Mata Daya Kaur	Matie di Sarai Muktsar	1504—1552 (48 yrs.)	1539—1552 (13 yrs.)	35 years	Humayun (1530—1556)
3.	Guru Amar Das (Bhalla)	Tej Bhan Mata Sulakhni	Basarka near Amritsar	1479—1574 (95 yrs.)	1552—1574 (22 yrs.)	73 years	Akbar (1556—1605)
4.	Guru Ram Das (Sodhi)	Hardas Sodhi Mata Mansa Devi	Lahore	1534—1581 (47 yrs.)	1574—1581 (7 yrs.)	40 years	—Do—
5.	Guru Arjan Dev (Sodhi)	Guru Ram Das Mata Bhani	Goindwal	1563—1606 (43 yrs.)	1581—1606 (25 yrs.)	18 years	Jahangir (1606—1628)
6.	Guru Har Gobind (Sodhi)	Guru Arjan Dev Mata Ganga	Wadali near Amritsar	1595—1644 (49 yrs.)	1606—1644 (38 yrs.)	11 years	—Do—
7.	Guru Har Rai (Sodhi)	Baba Gur Ditta Mata Nihal Kaur	Kiratpur	1630—1661 (31 yrs.)	1644—1661 (17 yrs.)	14 years	Shah Jahan (1628—1758)
8.	Guru Har Krishan (Sodhi)	Guru Har Rai Mata Kishan Kaur	Kiratpur	1656—1664 (8 yrs.)	1661—1664 (3 yrs.)	5 years	Aurangzeb (1658—1707)
9.	Guru Tegh Bahadur (Sodhi)	Guru Hargobind Mata Nanaki	Amritsar	1621—1675 (54 yrs.)	1664—1675 (11 yrs.)	43 years	—Do—
10.	Guru Gobind Singh (Sodhi)	Guru Tegh Bahadur Mata Gujri	Patna	1666—1708 (42 yrs.)	1675—1708 (33 yrs.)	9 years	Bahadur Shah (1707)



# GURU NANAK DEV

## His Life & Teachings

*Guru Nanak Dev — an apostle of peace, unity, love and brotherhood of man — is admired and respected for his universal humanism by followers of all faiths. He does not believe in the ultimacy of the distinctions between the Hindu and the Mussalman. He goes beyond these distinctions and fosters a religion of spirit which is universal in character.*

*Guru Nanak's doctrine is strictly monotheistic. He calls the Supreme Being simply Ikk (one), without a second, who is eternal, infinite and all-pervasive. He is not limited by time. He is perennially self-existent and is the source of love and grace. Guru Nanak says, "Truth is higher than everything else, but higher by far is the living of the truth."*

*The Sikh faith propounded by Guru Nanak Dev has a broad humanitarian base. The Sikhs conclude their prayers, with the words : Nanak nam charhdi Kala tere bhane sarbatt ka bhala — May Thy Name, Thy Glory, be forever triumphant, Nanak, and, in Thy Will, may peace*

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